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A very fruiteful

Sermon preched at Paules  
Crosse the tenth of May last, be-  
ing the first Sunday in Easter  
Terme: in which are con-  
teined very necessary and  
profitable lesions and in-  
structions for  
this time.

By Iohn Stockevvood Schoole-  
maister of Tunbrydge.

Psal. 119. ver. 104.

By thy precepts I have gotten  
understanding: Therefore I hate  
all the wayes of falshood.

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George Bishop, 1579.

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To the right Honorable,  
& my very good Lorde & Maister  
Henry, Earle of Huntingdon, Lord Pre-  
sident of the Queenes Maiesties counsel,  
*established in the North partes, &c. John*  
*Stockywood Schoolemaister of Tunbridge, vvi-*  
*sheth prosperitie in this life, and*  
*in Christ Iesus, life*  
*euerlasting.*



HE holy Euangelist  
Matthewe in the latter  
end of the nienth Cha-  
piter of his Gospel re-  
porteth, that Iesus  
Christe our Lorde and  
Sauour the greate pastour of the sheepe,  
as the writer to the Hebrues calleth him,  
or as Peter termeth him, the chiefe sheep-  
hearde, in his most laboursome and pain-  
full visitation, which hee made through  
all cities and vilages of Galile, not by sub-  
stitutes, but in his owne person, not for  
gayne and lucre, but for the edifying and  
instruction of the soules and mindes of  
the poore people, preaching most dili-  
gently in euery place as he went, the Go-  
spell of the kingdome, beeing verie care-  
full

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*The Preface.*

full and tender ouer the welfare & health  
of their soules, founde their estate and  
condicion to be such and so miserable for  
want of able Teachers and painefull Pa-  
stours, as that he coulde iudge no better  
of them, then, as being disperled and scat-  
tered abroad, like vnto sheepe, hauing no  
shephearde. Whose case how daungerous  
it is, and howe neere present destruction  
euery moment, there is none so blinde  
that seeth not. Christ therefore vpon the  
viewe of this their present miserie, beeing  
stroken with griefe vnto the very hearte,  
and pierced with deep sorow in his inner-  
most tender bowels, willeth his disciples  
for redresse of this mischiefe, and remedy  
of this great fore, in the greatnesse of the  
haruest, and fewenes of labourers, to pray  
vnto the Lorde of the haruest to thrust  
foorth labourers into his haruest. When  
as I duely consider with my selfe, of the  
estate of our time present, comparing  
and laying it vnto the estate of that time  
past, it maketh me with griefe to thinke,  
that if Christ were now heere agayne vp-  
pon earth, and shoulde make the like visi-  
tation through euery towne and village  
of

of this realme of England, he should haue iust cause to accounte of a greate many of vs as hee did of them: namely, to bee as poore scellie scattered and wandering sheepe without Sheepheardes, and therefore might as truely say of vs now, as he did of them then: *The Haruest is greate, but the Labourers are fewe.* &c. There lacked not then store of Priestes, Scribes and Pharisees, but there were amongst them too many loyterers: there is no want with vs of Priestes and Ministers: for the number of them, no place being voyde, is dayly increased, insomuch that many of the wander vppe and downe like maisterlesse houndes, being glad to serue, as the Lord threatneth to the posteritie of Elie, for a piece of siluer, and a morsel of bread; but we haue too few of faithfull and paynefull labourers: for if a perfect viewe were taken throughout the lande, I feare mee it woulde bee founde that in euery Shiere and Countie, scarce the twentieth parishe were prouided of his able Teacher. No maruell therefore if there dwel in the people suche horrible and woonderful ignorance, that manie of them may be well likened vnto the Horse and the Mule, as

1. Sam. 2. 36.



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David speaketh ) in whom there is no vn-  
derstanding: for as concerning God and  
his word, (the knowledge whereof Paule  
willeth to dwel plentifully in euery one of  
vs) they knowe nothing at all, being in  
this respect as ignorant as their idle shep-  
heard: so that it is no maruell, *If the blind  
leade the blind, if they both fall into the ditch.*  
Yet say I not that Englande hath no La-  
bourers, for I knowe that shee hath pain-  
full Pastoures, whose number I both wish  
and pray daily to be increased, and that  
those loiterers, which haue ability inough  
to be labourers ( of which sorte there are  
tooto many) may by the godly Magistrat  
by sharpe censure with speed be caused to  
adde will and diligenece to their abilitie,  
which if they will not, that with the idle  
Sheephardes they may be remoued, that  
they doe not like Caterpillers deuour the  
fatte of the Lande , whiche shoulde  
be bestowed vppon the godly, paynefull  
and able teachers, whom it pleaseth God  
to vse as the onely ordinary meanes by  
preaching of the worde to worke faith in  
the heartes of the hearers. Wherefore we  
haue great cause to follow this wholesom  
counsell of Christ, in earnest praying vnto  
the

the Lorde of the haruest, to thrust forth labourers into his haruest : which is the onely meanes that we which are priuate persons haue to vse for the remoouing of this euill, which if it were so great, that for the daunger and perill which it was like to bring vpon the poore people, it caused the very bowels of Iesus Christe himselfe to yearne, howe doth it not appertayne vnto euery godly Pastour, so often as occasion, time, and place shal serue, to cry out vnto the Christian Magistrate in this great scarfitie of sufficient Pastors, almost in all places, that they would with Christ put on the bowelles of pity & compassion at the dispersed and scattered estate of those their people and subiects that are destitute of so necessary an instrument of their saluation, and vse an especiall carefulnes for the speedy prouiding of euery suche poore flocke and congregation, his godly and sufficient Minister? For as it is a greate token of God his fauour and louing kindnes towardes the people of those places, whom he vouchsafeth the true and sincere preaching of his worde : so is it on the other side an vndoubted signe of his great displeasure, where hee



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withholdeth from any people the preaching of the same. The case then so standing, that where as the worde is not preached, there the people must perish, as the wise and godly King Solomon doth testify; and where there wanteth able and paynefull pastours, there by the testimonie of Christ himselfe, it fareth with the people as with the sheepe that are dispersed and scattered, whose liues are subiect vnto a thousand perilles and daungers e-very houre: I thought it my duetie, being called to the Crosse, to imploy a greate part of my indeuour to the stirring vp of the mindes of the godly Magistrates too haue an especiall care and regarde, that aswell the smal flocks as the greater charges might bee furnished with godly learned Teachers, forasmuch as Christe himselfe preaching the Gospell of the kingdome from place to place, deliuered the glad and ioyfull tidinges of saluation aswel vnto the people of poore little villages, as vnto the inhabitants of famous townes and cities. And forbecause the ministerie of the greater number is contemned and despised, and by reason of the great contépt, with other almost infinite troubles hanging

ging vpon this calling no small numbers already in the ministerie discouraged, and others by this meanes letted, which wold enter, I also hauing offered me by my text very fit and iust occasion, haue laboured to sette foorth the dignitie and worthines of this function, as well to comfort those alreadie entred to goe lustely forward; as also to discourage the vnworthy from seeking to take vpon them that so high & great a calling, whervnto they are so farre vnfit, and the dueties whereof they are so farre vnable to discharge. Which points of doctrine, with others meete and necessary for this time and age of ours then vttered in suche measure, as it pleased the Lorde of his great goodnes to blesse me withall, at the very earnest sute and vehement request of a godly learned and zealous brother, I haue yeelded to permit to come abroade, as well for the good hope that I haue, that the Lorde in mercie will graunt that it shall turne to the benefit of his Church, and profite of his people; as also to cleare the doctrine which I there preached from such vntrue and false reportes as are geuen foorth of it to the discredite of the worde, and reioysing of the



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aduersaries, cleane contrary to the truth  
& meaning of the matters that I vttered.  
The false and vncharitable speeches and  
rumors that are scattered abroade of it,  
are these: first, that I should vtterly con-  
demne the authorities of the Doctours  
and Fathers: Secondly, that I should teach  
that there is no godly Parent, but that  
hee had rather haue his childe murder-  
ed before his face, then send him too  
schoole to learne his Grammer: Third-  
ly, that I would haue no other Authors  
read in Schooles, but only the Scriptures:  
Fourthly, that that which I spake of the  
stealing away of the daughter of a verie  
zealous and godly man, & a very profita-  
ble & necessary subiect vnto the Queenes  
Maiestie, was a meere falshood and vn-  
truth. These thinges, if they were true,  
as they are all in verie deede moste false,  
were matters of great weyght and impor-  
taunce, and such as iustly craued verie se-  
uere and sharpe censuring. But it shall ea-  
sily appeare vnto all the godly which shall  
vouchsafe to reade this sermon, howe  
farre from all equitie, and I had almoste  
saide, all honestie, my woordes haue bin  
racked to these false surmises. For con-  
cerning

cerning Fathers and Doctors, as I doe reuerence them in their sound iudgements, & writings: so likewise I spake nothing in that place to their condemnation; onely I lamented the great oversight of many of our brethren, which in their preachings are full of their authorities and sentences, whereas they should vse the proues of the woord, whereon the soule and conscience of man hath onely to stay and ground it selfe, & that the rather, for that we see it by such vnaduised and vnorderly dealing, at the first to haue come to passe, that the Papistes haue them in farre greater admiration and estimation then the Scriptures. Let the Fathers therefore and Doctours, as they are well worthy, haue their due & deserued prayses, so farre foorth as their woorkes and writings will abide the tryall and touchstone of the Scripture; but yet let them learne to strike sayle vnto the woord of God, which of it selfe is of authoritie all sufficient, and needeth not the confirmation of man, be he neuer so learned or godly. It shall be therefore no dispraise at all for Doctours and fathers, be they neuer so olde an hoary headed, in the Church to keep silence and hold their  
tongue,

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tongue, and to geue G O D leaue by his  
woord in the mouth of his Ministers, to  
teache and instructe his people. In the  
Schooles, in disputations, in deciding of  
controuerfies where the aduersary resteth  
vpon their credite, and layeth the foun-  
dation of his cause vpon their authority,  
it shall not be amisse, if we alleadge their  
saying, and testimonies, and so as it were  
to beate the aduersaries with their owne  
weapons, Much more might bee saide in  
this matter, but by that already spoken,  
it may easily appeare to the godly and sin-  
gle minded Christian, howe farre I am  
from this flaunder of the disallowing of  
Doctours and Fathers, as is more at  
large to be seene in my sermon, where I  
handle this point more fully. Now where  
it is blowen abroad that I shoulde saye,  
how godly Parentes had rather see their  
children slayne before their face, then to  
put them to Grammer schoole, and that  
Schoolemaisters ought to reade nothing  
to their schollers but the Scriptures; in  
this point also, I am most fowly abused,  
finding by experience, albeit to my great  
griefe, that old saying to be too true: *No-  
thing can be so well or rightly spoken, but that*  
by



by euill telling and reporting, the same may be  
clean depraued, marred, corrupted & wrested.  
For I am fully resolved and persuaded,  
that there is no man which feareth God,  
but hee will willing agree vntoo all that  
which in this point I spake, and wishe his  
childe with al his heart to be instructed in  
such order as I made request too haue  
schollers taught and instructed. There  
are read in many schooles moſte vile and  
filthy bookes, full of al moſt filthy ſpeech  
and beaſtlines, in ſuch exceſſe of vnclean-  
neſſe, as I thinke, woulde cauſe impuden-  
cie it ſelfe to bluſh at the hearing of it na-  
med. Theſe and ſuch like poyſoned rea-  
dings I inueyghed agaynſt, ſhewing that  
they were the infection and corruption of  
youth; kindling in them ſuch a fire of con-  
cupiſcence, as if it were not in time quen-  
ched, woulde burſt out into ſuch a flame  
of filthy luſt, as woulde hardly all their life  
time be ſlaked. And truely mee thinketh  
that the holy Scripture hauing ſet downe  
that no filthy communicatiō ſhould pro-  
ceede out of our mouth, and that our  
children are to be brought vp in the nur-  
ture and information of the Lorde; Hea-  
then writers alſo hauing verye bitterly in-  
ueyghed

weighed against the teaching of such Authors, that I am very hardely in this case dealt withall, for wishing the youth of this lande, the seede plot of the Church, and proppes and pillers of the common wealth in time to come, to bee in their youngest and tender yeeres in suche sorte trayned vppe, as in their graye and hoary heades, they may bee not onely profitable, but also godly members, and instruments, for the behoofe of the realme, & the benefite the edifying of the children of G O D. And forasmuch as the mercy of our G O D hath bin so greate and so plentifull in these latter times, that hee hath in greate plentie and abundance, blessed this our age with store of such godly, learned, and eloquent writers both in verse and prose, as are not in any respect inferiour to the best writers of elder times, neither in finenesse nor eloquentnesse of Phrase, and Stile in prose, nor yet in the comely grace, nor stately Maiestie of a verse. It were a thing very requisite and greatly worthy the comendable traualle of the godly & zealous Magistrate, verye diligently and carefully to provide that al impure & filthy Authours beeyng

being banished, the youth of their land might be taught, and learned suche Writers; as by reading of the which, besides the knowledge of the tongue, they might profite also in all Godlinesse, and vertue.

Lastly, where I am charged with vn-trueth, in complayning agaynst the stealing away of the daughter of a very godly and zealous Christian, and the marrying of her agaynst the will and consent of her Parentes, the godlinesse and credite of her Father is suche amongst them that feare G O D both of highe and lowe Degree, as that they are fully perswaded that hee will not geue a wrong information. Besides that I haue his own handwriting in as full and ample manner to testifie the trueth of this matter, as I vttered it at the Crosse. And greate pittie it is that in any courte such disorder should remain vureformed, as by meanes whereof many wicked and euill disposed persons make it nowe adayes a practice to steale away mens daughters, and marry them agaynst the will of theyr Godlie Parentes.

But



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 But I hope that it will please God to  
 put into the mindes of his godly Magi-  
 strates, at the next parliamēt, to set down  
 a redresse for this and suche other like e-  
 normities. For truely it is a thing intolle-  
 rable, that Parentes shoulde in such order  
 be debarred of the authoritie which God  
 hath geuen them in placing and bestow-  
 ing of their daughters in marriage, wher-  
 of God in his worde hath geuen especiall  
 charge and commaundement, albeet a  
 great number of Parentes doe thinke the  
 same nothing to appertayne vnto them,  
 and the most part of childrē iudge them-  
 selues in this poynt nothing at all bounde  
 to stande too the choyse and prouision of  
 their Parentes, hauing notwithstanding  
 provided for them suche a one, as neither  
 for vertue, nor fauour, is in any respect  
 to be disliked or founde fault withall. But  
 hereof God sparing me life and leysure,  
 shall be spoken more at large in time and  
 place more conuenient. I cease to vse any  
 more woordes concerning these or anie  
 other poyntes of this Treatise, referring  
 the iudgement of the same to the due cō-  
 sideratiō of the godly and Christian Rea-  
 der, most humbly requesting your Ho-  
 nour

nour as my very good Lord & Maister, to whom I am especially and singularly beholden and bounden, to take in good woorth this my simple trauayle such as it is, as an vnfeigned token & remembrance of sincere and dutifull good will, which I owe vnto your Honor, in a reuerēt regard of the true feare of God, and loue of his most pure & sincere religiō, with diuers other giftes of his holy spirite, which to the glory of his name, the profit of his church & reioycing of the godly, he in great mercy hath blessed you withall. The poyntes of doctrine in this small Treatise, without all shewe of worldly wisedome, or man his eloquence (which of al other things I least desire to imitate) expresse and vttered, as I heartily beseech the Lord for his Christes sake, to graunt, that they may generally make for the behoofe of his Church; so I earnestly pray, that particularly they may serue for the edifying of your Honour, so farre as concerneth your feuerall calling; and that as opportunitie and occasion shall bee ministred, you may bee an earnest Labourer, for the establishing of such necessary blessings, as by this or any other Treatise you shall vnder-

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stand

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stande the Church of G O D most chiefe-  
ly to want and stande in neede of, to the  
glory of God and comfort of the Godlie:  
The which God our most mercifull and  
louing Father, I heartily and dayly pray  
to enriche you plentifully with all  
good giftes, and graces of his  
holie spirite. From Tun-  
bridge this last of  
September.

1579.

*Your Honors most humble in the  
Lord to be commaunded.*

Io<sup>h</sup>n Stockewood Schoolemaister  
of Tunbridge.





## Matt. 9. 35.

And Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sickenes, and euery disease, among the people.

**I**n this Scripture (right Honorable, worshipfull, and dearely beloued in Christ) in wordes short, and in outward shew bare, seeming at the first view to concerne onely the ministerie, conteineth in it much matter, and many lessons meete and necessary for this place and audience, & for all estates and sorts of people here assembled, whether they bee suche as haue the charge by doctrine to teach, or by sword to gouerne, or otherwise priuat persons of what calling soeuer, as shall appeare by Gods mercifull assisting mee in the particular direction of the speciall application of the doctrines of this text to euery degree whom it severally concerneth, meaning in the declaration of the same, according to the measure

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A Sermon preached

which God hath in great kindnesse blessed me withall, to vse onely the prooues of the worde, and reasons grounded therebpon, all prophane fables and Histories set aparte, which serue rather to delight wanton and delicate eares then to moue the mindes of the godly and sober disposed, whereas to the prooues of the woorde all obedience is due, and reuerence in all pointes oughte too be geuen.

The partes of the Text.

There is generally to bee considered in this Scripture,

A perambulation or circuite made by our Lorde and Sauour Christ throughout all cities and villages, preaching and healing euery where as he went.

In these fewe wordes you haue to consider particularly:

First, a carefull diligence in Christe to fulfill the office enioyned him by his father.

Secondly, what Christe did in this Circuite.

Thirde, where he taught and preached.

Fourthly, what hee taught and preached.

Of

Of the first part, and of the speciall poyntes of the same.

**I**n the first parte of this Texte, is firste set *The diligēc*  
 downe the unweariable payne and trauell, *of Christ in*  
 which Christ tooke to fulfill the office inioyned *doing the o*  
 ned him of his father, in iourneying on *fi*  
 foote from citie to citie, and from towne to *him by his fa*  
 towne, calling all men to repentance and *ther.*  
 amendement of life, opening vnto them the  
 heauenly treasures of the word of his father,  
 to the curing of the greate and daungerous  
 diseases of their soules; and plentifully eue-  
 ry where working miracles for the healing  
 of the sickenesse and imperfections of their  
 bodies; hereby both in deede and worde, suf-  
 ficiently prouing himselfe to be that same ve-  
 rie true Sheepearde, which God in the  
 great negligence & carelesse slouthfulnes of  
 others, which bare onely the names of Tea-  
 chers, promiset to raise vp for the feeding  
 of his poore scattered and wandring sheepe,  
 according as it is written by the Prophete  
 Ezechiel: Therefore thus saith the Lord  
 God vnto them ( he meaneth negligent  
 Pastours: ) Beholde, I, euen I will iudge  
 betweene the fat sheepe & the leane sheepe.  
 Because ye haue thrust with side and with

*Ezech. 34. 20*

*21. 22. 23.*

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**A Sermon preached**

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shoulder, and pushed all the weake with  
your hornes, till you haue scattered them  
abroade: therefore will I helpe my sheepe:  
and they shall no more be spoyled, and I  
will iudge betweene sheepe and sheepe.  
And I will set vpp a sheepehearde ouer  
them, and he shall feede them, euen my  
seruant David (meaning Christ, of whom  
David is a figure) he shall feede them, and  
he shall be theyr shephearde. And after-  
wardes to assure them what greate benefite  
they shoulde reape by this pastour Christ, he  
sheweth that hee will make with them a co-  
uenant of peace. that hee will cause the  
euill beastes to cease in the lande, that they  
shall dwell in safetie in the wildernesse, and  
 sleepe in the wood, with such other like com-  
modities that Christe shoulde bring them:  
whereby he geueth them to vnderstande, that  
vnder Christ the flocke shoulde be cured both  
in soule and body, and bee truly deliuered  
both from sinne and Hel, and to be safely pre-  
serued in the Church, where they shall neuer  
perishe. As the Prophet many yerres before  
Christ was bozne, foretelleth these woorthie  
thinges of him: so this text plainly sheweth  
that whē he was come, he gaue himself whol-  
ly to the performance of this charge layde  
vpon

vpon him by his Father : and that no man  
 may doubt of his diligence and great labour  
 and trauayle herein, it is before declared that  
 he went through all Galilee, through euery  
 citie and village thereof, resorted to all their  
 places and publique assemblies to heare the  
 woorde of GOD, taughte and preached in  
 them; healed al their sicke that were brought  
 vnto him, those that were taken with diuerse  
 diseases and gripings the possessed with Di-  
 uels, the Lunatick, the sicke of the Palsey &c.  
 And there are set down for the commendati-  
 on of this his diligence as wel in teaching as  
 healing, particular examples of both: of tea-  
 ching; that he went by into a mountayne, and  
 vnto his disciples, & the multitude assembled,  
 opened the true meaning and vnderstanding  
 of the lawe in many poynts foule corrupted  
 and marred with the false glosses and inter-  
 pretations of the Scribes and Pharisees :  
 of healing, how he disdaind not to cure the  
 foule, lothsome, and contagious sicknesse of  
 the Lepzie, holpe the seruant of the Centuri-  
 on, cured the Feuer of Peter his wiues mo-  
 ther: amongst the Gergesenes, deliuered two  
 that were possessed with Diuelles, cleared a  
 bedred palsey man of his Palsey: ridde a  
 poore woman of an issue of blood wherewith

*Mat. 4. 23.*

*Mat. 5. 6. 7.*

*Mat. 8. 2.*

*Mat. 8. 5.*

*Mat. 8. 14.*

*Mat. 8. 28.*

*Mat. 9. 1. &*

to her utter vndoyng in seeking phisick, but  
all in vayne, she was troubled xii. yeares: rais-  
eth vp fro death the daughter of Iairus chief  
ruler of the Synagogue: geueth two poore  
blind men their sight: maketh a dumb man to  
speake: and because it were too long parti-  
cularly to stande in gathering the tokens of  
his woonderfull zeale in willingnes to dis-  
charge his calling, Matthewe in few wordes  
after all these bringeth in: That he went a-  
bout all cities and castles or vilages, tea-  
ching and preaching in their synagogues,  
the Gospel of the kingdome, and healing  
euery disease and sickenesse amongst the  
people. So that if in fewe wordes yee  
will haue trussed vp together the arguments  
of this diligence in Christ to fulfill his duety,  
they be these.

*Argumentes  
of the dili-  
gence of  
Christ in dis-  
charging his  
calling.*

First, the very word of going about, espe-  
cially to preach and worke miracles, doeth  
carry with it a manifest significatiō of pain-  
fulnesse.

Secondly, it is a signe of no final diligence  
in that hee offereth his trauell not onelie to  
one citie, but to all; and not onely too cities,  
but also to townes, nay to euery towne, or at  
leastwise to the chiefest and most part both  
of cities and townes.

Thirdly,



Thirdly, that he leaueth not vnvisited e-  
uery Synagogue or place of publike assem-  
blie for the preaching of the worde.

Fourthly, the very matter which in his  
preachings he handled: namely, the Gospel  
of the kingdome commendeth his paineful-  
nes. For truely and sincerely to preache  
the Gospel, is a worke of greate dili-  
gence,

Fifthly, if you adde vnto these that he prea-  
ched, and did cures not only vnto those which  
were brought him, or came vnto him, but  
that of his owne accorde, he went about, vn-  
requested, teaching and healing: this is also  
a speciall token of maruapulous labour.

Lastly, if you consider that he could not  
be stayed from this preaching and healing  
by the slanderous and wicked reports of the  
Scribes and Pharisees ascribing his wor-  
king miracles vnto the power of the maister  
Diuell Belzebub: this also maketh a verie  
good proofe what care he had to fulfill his of-  
fice, what paynes he tooke to discharge his  
calling, what greate diligence hee vled in  
preaching and working of Miracles, that  
hee mighte bring whole man out of the  
Tyranny of Sathan vnto the kingdome of  
GOD.

40  
The applica-  
tion of this  
first member  
of the first  
part.

We learne out of this facte and example  
of Christ, that it is the parte of euery Mini-  
ster in his peculiar charge to performe that  
duety, which our Saviour Christ being tyed  
to no one place, performed generally in al pla-  
ces: I meane, that as Christ our Lord refu-  
sed no payne, spared no trauayle, shynke for  
no trouble, was letted with no ill speeches  
and slanderous reportes from seeking too  
winne all, because that by his Father he was  
appoynted Teacher of all: so likewise ought  
euery Minister, to vse al diligence, to bestow  
all his studie, to imploy all his endeour for  
the profite and edifying of that congrega-  
tion, ouer the which the Lorde hath appoynt-  
ed him a Pastour and Teacher. For the  
worde of God commaundeth. That we take  
heede to our selues, and vnto al the flock,  
ouer which the holie Ghost hath made  
vs ouerseers. Christe will haue his Pe-  
ter euen as hee looueth him, to feede,  
feede, feede: And he rule commaundeth  
his Timothie, to preache the woorde, to  
bee instant, in season and out of season,  
to improoue rebuke, exhorte with all  
long suffering and doctrine. To these  
may be added the woorthy counsell of Solo-  
mon the wyldest King that euer was, where  
bee

Act. 20. 28.

Iohn. 21. 16.

Tim. 2. 2.

Prou. 27. 23.

hee sayeth : Be diligent too knowe the *Pro. 27. 23.*  
 state of thy flocke, and take heed to the  
 hearde : For riches remaine not alway,  
 nor the crowne from generation to gene-  
 ration. Let vs therefore with these charges  
 of the woorde togeather with this woorthy  
 example of Christ, encourage and stirre vp  
 our selues to diligence in our Ministrye,  
 and not at all bee mooued with the bene-  
 mous and poysoned tongues of the Ungodly  
 to bee negligent in our functions. Christ  
 before vs was reported, in Beelzebub  
 too cast out Diuelles, Nay himselfe too  
 bee a Diuell, a Samaritane, an vmea-  
 surable Drinker of Wyne, a Glutton, a  
 friende of Publicans and Synners; and  
 yet for all this hee ceaseth not too teache  
 and preache in euery Citie and Towne,  
 and in all theyr Synagogues. *Exod. 5. 4.* Moyses  
 and Aaron are charged by Pharao to in-  
 duce the people of Israel to idlenesse, and  
 therfore are they commaunded away to their  
 burdens, yet ceasse they not still to call vpon  
 him, for the letting of the people of Israel  
 goe. *King. 1. 13. 4.* Ieroboam biddeth laie houlde on  
 the Prophet, that cryed out agaynst the  
 Alter of Bethel : yet feareth not the Pro- *King. 1. 18. 17*  
 phete too doe his message. Helias is saide  
 to



to trouble all Israel, yet shrinketh not to rebuke the idolatries of the Priests of Baal. Jeremie is accused of treason, yet continueth he his prophesying. The Apostles by the high Priests and chiefe rulers of the Synagogue, are forbidden to preache any more in the name of Iesus: but they answered, whether it be better to obey GOD or man, iudge you. Paule and Syllas are reported too trouble the citie, yet they stil preach the Gospel of saluation. And what though we now adaves for diligent preaching of the woorde and earnest rebuking of sinne, in what persons soeuer, be of the Pope with his adherents cursed, and excommunicated for Heretikes, and Schismaticikes: shall we therefore faint and fall downe vnder the burden? These things are common vnto vs with Christ his Prophets & Apostles. Let vs therefore with the in the assured confidence of a strong faith, leap ouer all these stumbling blocks. What if we heare of an other sorte that loue not to be told of their sinnes, & therefore reprovued, being guilty, the rather to feare vs, will with the wicked Amaziah Priest of Bethel intitle great personages into our reprehensions, & say vnto the Prophets, Get yee into the land of Iuda, and there eate your bread, and

Act. 4. 18

Act. 16. 20

Amos 7. 10.

and prophesie there: prophesie not at Bethel, for it is the kings Court, and it is the kings Chappell. Shall sinne therefore be left unbuked, because naughtie men, to excuse them selues, whose consciences accuse them, will goe about too perswade men of great countenaunce that we preach against them? Which now a dayes is a practise too common. What if for hatred of him that rebuketh in the gate, and through abhorring him that speaketh vprightly, we be tearmed by the odious names of Puritans, Presbiterians, vnspotted brethren, as nothing is more vsuall in companies, where swearing and blaspheming the name God, where dycing and cardyng, Bibbyng and Boulyng is reprehended, and where reformation is earnestly craued: let vs with our maister Christ with deafe eares and dumbe tongues passe ouer suche slaunders, as altogether vnworthy the answeare, and hauing cleare consciences, that both our doctrine and liuing is measured by the square and rule of the word: Let vs goe forwarde diligently, and earnestly in the course of our function and calling, hauing our eyes bent vpon this patterne of diligence in our Sauieur Christe, whom no cauelles nor quarels of the aduersaries could

Days

*Amos 5.10.*

A Sermon preached

*Mat. 5. 11. 12.*

Stay from preaching, to edifie the soule, nor  
yet from working of miracles to do good to  
the body. For in deed, Blessed are we when  
men reuile vs, and persecute vs, and say all  
maner of euill of vs for Christs sake false-  
ly. For euen after the same manner dealte  
they with the Prophets before vs. But (a-  
las) such is the frailnesse and weakenesse of  
this corrupt nature of ours, that wee are re-  
die to peeble at euery big looke of the wic-  
ked, & waue fainthearted at the great threat-  
nings of the mightie; we be utterly dismai-  
ed and discouraged at the reproches and im-  
pudent flanders of the malicious (where-  
with the best and the stoutest of **G D D** his  
Ministers in all ages haue beene shaken (as  
the holy Scripture plentifully recordeth: )  
and therefore the Lorde both by vs his Tea-  
chers, and you his godly people is earnestly  
to be prayed vnto, to strengthen his minister  
with the spirite of boldenes and constancie,  
that our faces may be hardened as the Ada-  
mant, that we feare not the faces of men, nei-  
ther be afrayde of their lookes; but that wee  
may boldly goe to the house al Israel, and  
in the feare of the Lorde declare vnto them  
the wordes of our **G D D**, the which I  
beseeche him to graunte vniuersally too all  
the

*Ezech. 3. 9.*



the Preachers and Ministers of his holpe woorde.

And thus muche for a lesson to Godly Ministers, to learne out of this first poynt of the first parte, diligence in their Ministry and calling, by this circuit and perambulation of Christ, preaching and working of miracles.

Secondly, he that chalengeeth vnto himselfe the title of beeyng Christe his Vicar vppon Earth, I meane the Pope with his Disciples the Cardinals, Bishops and Patriarches, whose greedie throates are neuer full, & whose griping pawes haue neuer enough, but swallowe downe their throates whole kingdomes, and stretch out their armes ouer whole nations and Prouinces, nay that claime as by their good righte, the rule of al Christendome; these iollye fellows haue heere also a Lesson too learne of our Sauour Christe, namelie, too geue ouer their pompous and riotous life, together with theyr Idle lurking at home: and because they will needes bee Christes Vicars, with Christ to goe visite not onely euery Citie, but also euery Towne & vilage within their huge & large iurisdictions, teaching and preaching in euery congrega-  
tion,

*A lesson for  
the Pope and  
his disciples.*

**A Sermon preached**

tion: which if they would as painefully execute in trudging on foote from place to place as Chyſte did, it would dzyue forth ſome of theyꝝ laſie greaſe, make theyꝝ rubie faces to be ſome what moꝛe pale couloured, and their tunne bellies to bee of a litle leſſe ſcantling. But theſe men foꝛſooth muſte not viſit ſmall pariſhes, foꝛ feare of bzinging theyꝝ royall dignities into contempt among the people; neyther yet wyl they come much to preach at great Townes oꝛ Cities, foꝛ weeryng of themſelues, nay they thinke it an abaſing vnto them to come into the pulpit, choſing rather to imitate Chyſte reigning nowe triumphantly in heauen, then to followe hym painefully after the maner of a ſervant, preaching heere in earth. As foꝛ preaching, it is inough foꝛ them to poſte ouer that duetie vnto ſome pelting pꝛieſt oꝛ begging fryer, but out they ſend their officers I warrant you, & that about no ſmal matters: as foꝛ example, that there be in euery Church a ſayre Rood of the laꝛgeſt making, that the Churchyarde Church walles, Belles, Belfrey, Altars, Chalice, and Veſtmentes in any caſe be hallowed: that the Wyꝛe bee kept cleane from Houſe dounꝝ, and their conſecrated Bread-god from moulding, and ſuch like weightie things

things as these: and then as the Summe and chiefe point of all, commeth pay your fees, procurations, Synodallies, Churchdueties; wherwith w<sup>h</sup>e their pursebearers come laden home, they merily tel the money; and for ioy eate vntill they sweate agayne. What paymes these Vicars of Christe take for the Church of God, and how nearely they follow this example of their maister.

Thirdly, in that Christe preacheth vnto not onely the great cities, but also enery little village: Those whom God hath placed in authoritie may hereout learne, that it concerneth their charge, to prouide that the little parishes and townes may bee furnished with able Teachers, as well as the greete Cities. For the men of little flockes haue soules as well as those of great heardes, and woulde no doubt be as glad of foode as they. Wherefore to let these goe emptye and to see that the others that bee greater and more in multitude bee full, is as unmercifull a parte, as to pamper a great familie, and to let a little starue. And therefore Magistrates multie leaue this one poynt of Christ: namelie, that they, like as hee taught and preached enery where, haue an especiall care and regarde, that enery congregacion haue his sufficient

*An instruction  
for Magi-  
strates.*

C.

Minister



A Sermon preached

Minister. How carefull the Lorde him selfe was hereof in his owne land of Israel; that as well the little townes and villages, as the greater cities might be instructed, may appeare by the especiall charge, which hee gaue vnto Moyses, in appoynting the children of Israel to limite out vnto the Levites, whose office was to teache no final number of cities with their Suburbes in the land, that frō them the places neere adioyning mighte be taught and instructed. And in Iosua you shal reade how many cities were appointed them with their suburbes out of euery tribe, the whole number amounting vnto fortye eight Cities with their suburbes, appoynted only for the Levites the teachers of the people; which multitude of Cities howe many teachers they woulde conteyne, and how wel the instruction of the people was prouided for, you may easily gather. I pray God stirre vp the heartes of all our Godlie rulers; to haue the like care for the generall instruction of their people. The godly king Iehoshaphat is in the Scriptures commended for this care, for the instruction of the people of Iuda: and it is reported of him, that he sent Levites throughout all the Cities of Iuda, which carried with them the book of the law of the

*Nim. 35. 2. 3.*

*&c.*

*Iosh. 21. 1. 2.*

*&c.*

*Iosh. 21. 40.*

*Chron. 2. 9.*

of the Lorde, and taught all the people. And the Lord rewarded this his carefulnes with riches and honour, & greate prosperitie. Vertuous Iosias appoynteth the Priests to their severall charges, and encourageth them too the service of the house of the Lorde, and wil- leth the Levites that taught al Israel to serve the Lorde their God, and his people Israel. Paule streightly chargeth Titus that hee ap- poynt in Creta Elders for every citie. And truly this charge of looking to the furnishing of the Church of God, and building uppe of the decayed walles of the same is so greate, that kings and Princes ought to haue a re- garde therevnto in their owne persons. For Ichoiada put in trust by Ioash for the repai- ring of the Temple, though hee were other- wise a good man, yet let he slip this busines of the kinges three & twentie yeares, as you may reade in the second booke of the Kings. And albeit it fall not within the compasse of the duetie of Princes and Magistrates with Christ to preach in all townes and Cities of their kingdomes (for preaching concerneth the office of the Minister:) yet both this ex- ample of Christe so diligent in his calling, learneth them and vs, and all men too haue a like care for the discharge of our severall

*Chron. 2. 35.**2. 3.**Tit. 1. 5.**2. King. 12. 6.*

A Sermon preached

functions : and teacheth them especially, ha-  
ving the government of whole kingdomes,  
to haue regarde principally that their peo-  
ple may be taught the woorde of the Lorde:  
which care about all thinges you see to haue  
beene in the godly kinges before rehearsed,  
whose examples doe plainly teache (let the  
Papistes practise what they list to the contra-  
rie) that Princes haue to doe in prouiding  
able Teachers in all places of their domini-  
ons, where there is want; and also when they  
bee placed, to remooue them, if they doe not  
their duties: so that when Abiathar begin-  
neth once to forgesse his charge, Solomon  
may by & by beset Zadock, a better Priest,  
in his roome. The diligence of Christ being  
well weyghed in preaching to small Ham-  
letes as well as to the bigger Townes, to-  
gether with the wise policie of God in pla-  
cing such great multitudes of Levites in se-  
uerall cities in euery tribe for the thorow in-  
structing of all his people; adding herevnto,  
the great carefulnes of Iehosophat, Iosias,  
and Iehoash, to haue all the places of their  
kingdoms replenished with good teachers,  
directeth me to make humble sute and request  
to all your Honors here assembled, and all o-  
thers that eyther presently are, or hereafter  
shal

40  
1. King. 2. 35.



shal be of the Honorable house of the Parli-  
ament, to ioyne together about this necessa-  
rie prouiding able ministers where want is:  
which matter woulde growe too a very good  
forwaronesse, if order were taken in the uni-  
uersities, that able men peereley were sent  
out thence, too places where there is lacke,  
that others still might com into their roomes  
for truely those places (me thinketh) shoulde  
be the Soarehouses for the whole lande: and  
I doubt not, but if the godly magistrates wil  
diligently consider of this matter, there may  
peereley bee sette from those places, suche a  
number (supplying still the voyde places by  
suche as shall succeede them in the like study  
of diuinitie,) as that a great many places of  
this lād which now are destitute, may shortly  
be stoared with learned and Godly prea-  
chers. I would also wish that al patrons of  
benefices woulde duely way this preaching  
of Christ in smal villages as wel as in great  
cities: it woulde teach them also too haue a  
care of better bestowing euen their small li-  
uings, than commonly they haue: for if the  
cure be not great, it is by and by cause suffi-  
cient for them to geue it to their Faukenier,  
their Huntelman, their Horsekeeper, or any  
other such like, so as he can reasonable read

40  
A Sermon preached

englishe, and all because it is footsooth a little Parishe. But our Saviour Christ by his example teacheth, that little parishes also are to be preached unto. And I humbly pray God to put it into the hearts of such as haue too dispose the liuinges of little congregations, that they may haue a care too set such ouer them for Pastours, as are in deed able to feede them with the preaching of the Gospel of the kingdome: least that the blood of them that perishe through ignorance, be required at their handes.

*All men are  
taught by  
Christ to vse  
diligence in  
their seuerall  
callings.*

Fourthly, as this circumstance of Christ his diligence in preaching and healing, doth peculiarly and properly teach ministers to vse the like payne & diligence in instructing their seuerall flocks (the which God graunt they may:) so doth it generally learne al men of all callings to haue an especiall care and regarde, that they may be found faithfull and diligent in the executing of that function, in the which the Lorde hath placed them. So that the Prince in gouerning his Subiects, the Judges in ministring of iustice, the noble man in ruling his seruantes, the householder in ordering his familie, the Schoolemaister in instructing of his scholers must all bende their ayne, and directe their leuell vnto this example

example of Christ, that they may be found to haue omitted no diligence, too haue foreseene no occasion, to haue let goe no opportunitie to haue brought their Subiectes to Christianitie, the people to liue peaceably, their seruants honestly, their families godly, their scholars vertuously. And it is the part of the subiectes, the people, wayting men, seruantes, & scholars to learne of Christ to trauaile diligently, that they may approue themselves to thei<sup>r</sup> Princes faithfull, to their Iudges dutifull, to their Lords seruiceable, to their Maysters, tractable, to their Teachers, willing to learne all profitable and godly Lessons and Informations. But hereof I will nowe speake the lesse, because I shall haue occasion to touche these matters moze largely hereafter.

The Second Member of this Scripture, teacheth you what Christe did in this perambulation or Circuite, and it consisteth of two Poyntes. First, that hee taughte and preached: And secondly, that he healed euery sickenes and disease among the people. For as the whole Office of Christe stood in doctrine and miracles,

*The Seconde  
branch of  
this Scrip-  
ture.*



A Sermon preached

so this second parcell doeth shewe that hee  
faithfully executed them both, preaching e-  
verywhere the Gospel, and dooing also  
much good by healing their sicke. Concer-  
ning doctrine therfore, the first and the chie-  
fest part of Christ his office, the Euange-  
list in this place commendeth his diligence;  
in saying that he taught and preached in all  
their Synagogues. Unto the which Testi-  
monie of Matthewe, Luke also agreeth, wit-  
nessing that he taught daily in the Temple.  
And that this was an usuall custome with  
Christ, we may gather out of his own words  
to his aduersaries the Jewes; where he saith,  
I spake openly too the Worlde: I euer  
taught in the Synagogue, and in the Tem-  
ple. This appeareth yet more evidently out  
of another place of Luke, where hee writeth  
thus: And as his custome was, he went in-  
to the Synagogue on the Sabbath day, &  
stoode vp to reade. And in the latter end of  
the same chapter: Surely I must also preach  
the kingdome of God to other cities, for  
therefore am I sent. And he preached in  
the Synagogues of Galilee. All which pla-  
ces teach, that Christ was very painefull and  
diligent in preaching.

And let me out of this first Member of  
this

xc  
Luke. 19. 47.

John. 18. 20.

Luke. 4. 16.

Luke. 4. 43 44

this seconde part, shewing what Christe did in this preambulation; namely, that hee taught and preached, wee learne I say what great account and reuerent estimation, wee ought to make of preaching & preachers, and howe honorable and highe an office, the office of preaching is, in that our Sauieure Christe the eueralasting Sonne of the eueralasting Father, the wisest, the noblest, the most worthy and renowned personage beyond all comparison, of all that euere were or shalbee either in heauen or in earth, hath taken vpon him the office of a Preacher, whereas hee might haue taken vpon him some function of more dignitie and estimation before the worlde.

The Pope therefore with his Colledge of Cardinales that thinke it better to contende with great Princes in pompe and brauerie, then with Christ the Sonne of God to be diligent in preaching, ought worthely to blush and to be ashamed, sith they alone will be the succeders and Disciples of Christ, and yet doe all things so cleane contrary vnto Christ. But to speake the truth, I cannot say of them as Christe sayd of Mary, that they haue take the better part, which shall not be taken away from them: But they haue chosen the

*What wee  
haue to learn  
out of that  
which Christ  
did in this  
circuit.*

*Luke. 10. 42.*

**A Sermon preached**

40  
easier and quieter parte , which pulleth a curse vpon them. For Woe vnto me, if I doe not preache. Though therefore it be a thing of more ease to liue in delicacie and pleasure like Princes, yet haue it been better for them to haue followed Christ preaching, though it be a thing somewhat more painefull; seeing that vnto those that preache not, there is pronounced so heauy a woe.

*A lesson for  
Preachers.*

Secondly let all those whome God hath called to be Teachers & Preachers learne to solace and comfort themselves in their vocation and calling, and not to be discouraged with the opprobrious dealings of the Ungodly, who themselves contemne both preaching and Preachers, and by their example sette on others to doe the like. but let not theyr dooynge drawe vnto the dislike of our function, or cause vs to geue ouer, sith wee haue for our Captayne and Ringleader Iesus Christ the Lorde of all; who when he might easily haue by rule compelled all, thoughte it meeter by doctrine & preaching to winne all. For if wee doe truely weygh both the price of the thinges committed vnto our trust, and also the notable effect which it pleaseth G D D to worke by our preaching; it will easily appeare , that the calling of a Preacher,

*The dignitie  
of preaching.*



Preacher, is not so meane or base a thing, that anie man ought to be ashamed or thinke scozne of the same. The thing it selfe committed too our chardge, is the Church of GOD and not of Man: our care ouer which ought too bee so muche the greater, as wee owe moze duetie and obedience vnto GOD then vnto anie man in the worlde whatsoeuer. For if it be vnto God so deare, that hee hath purchased it with the most precious blood of his onely begotten Sonne, Christ, let vs assure our selues, that we haue committed to our faithfulness a Jewell of the dearest value of all thinges in the whole worlde. For this Church, Christ gaue himselfe, of speciall Leue that hee bare therevnto. Euery Member of this Church ought to bee deare vnto vs, because Christ dyed for him. If then the chiefeest poynt of our Office which are Preachers, standeth in feeding the Church of GOD, redeemed with the blood of Christ, wee haue woorthely too esteeme of our callinges, and aboue all thinges too take heede that we bee not founde negligent, leasse that wee bee founde polluted with the guylte of the blood of Christ.

*Preachers  
put in truste  
with the  
price of the  
blood of  
Christ.*

*Ephe. 5. 25.*

*Rom. 14 15.*

The

A Sermon preached

xl  
The consideration hereof ought to pricke  
forwarde euery one of vs, to goe intely  
forth in our office, as hauing a treasure of  
so greate importaunce committed vnto our  
charge; that if we imploy not all our labour  
and trauel to the diligent looking vnto it, we  
shall not onely bee guiltie of the soules that  
perishe through our negligence: but also bee  
condemned of horrible Sacriledge, in tram-  
pling vnder our filthie feet the precious blood  
of Iesus Christe our Saviour. Who is hee  
then, that will esteeme the calling of a Prea-  
cher to be a vile or a base calling? Who wil  
contemne or despise it, as being a charge, too  
meane for him? Who dare refuse it, as an  
office too simple? Nay rather whom will it  
not stirre vp to diligence, when hee conside-  
reth that he is put in trust with the price of  
the blood of Christ, the Church of God? We  
see in earthly matters how glad men are of  
offices, though but meane, vnder temporall  
Princes: and haue not wee then which are  
Preachers much more cause of gladnes, in  
that we are placed in the very highest office  
in the Church of God; than the which, God  
himselke had no higher to bestow vppon his  
own most deare and onely Sonne our Lorde  
and Saviour Iesus Christ? As therefore to  
bee

bee stewardec and Disposers of the secrets  
 of God, and to be Ministers of Christ, is an office of great credite, (howsoever the Pope  
 disdayne it, as base; or the proude worldlings  
 contemne it, as simple :) so God graunt that  
 euery one of vs may be found faithful; which  
 thing is required in the Disposers of the  
 worde of God. Thus I haue geuen you a li-  
 tle viewe of the dignitie of preaching in re-  
 spect of the excellencie of the thing that Pre-  
 chers are put in trust wihall; too witte, the  
 Church of C D D, the price of the blood of  
 our Lorde and Sauour Iesus Christ. Now  
 on the other side if you weigh the singular ef-  
 fect which God worketh by preaching, the  
 passing dignitie of the same will yet more  
 playnely, and more euidently appeare. For  
 it pleaseth almighty God by the ministry  
 of preaching to worke saluation in them that  
 doe beleue our preaching. For it is written:  
 It pleased God by the foolishnes of prea-  
 ching to saue them that beleue. And Paule  
 vnto the Ephesians saith, that God hath ap-  
 poynted in his Church Pastures and Tea-  
 chers, Apostles and Prophetes for the ga-  
 thering together of the Saines, and for the  
 edification of the body of Christ, till wee all  
 meet together in the vnitie of faith & know-  
 ledge

*God worketh  
 saluation by  
 his preachers,*

*1. Cor. 1. 21.*

*Ephe. 4. 11. 12.*

*13.*



7C  
Rom. 10. 14.

14.

Iere. 3. 15.

ledge of the Sonne of G D D, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, &c. Likewise too the Romanes. Howe shall they beleue in him, of whom they haue not hearde? and howe shall they heare without a Preacher? And, Faith is by hearing, and hearing by the worde of God. So that you cleerely see that fayth and beliefe in G D D which apprehendeth and laieth holde on saluation, is the effect of preaching, that is to say, is wrought ordinarily by preaching. In howe many places of the Scripture are the Preachers compared vnto Sheepheards, and their preaching vnto feeding? I will geue you Pastoures accordyng to myne hearte, which shall feede you with knowledge and vnderstanding. In which words Jeremy teacheth that the Lord will sende Preachers; by whose doctrine, his people shoulde bee instructed in knowledge and vnderstanding of the woorde of the Lorde, whiche shoulde leade them too saluation. Agayne, doeth not the Lorde manifestly signifie that the want of Preachers is the cause of the death and destruction of the people? Where the woorde is not preached, the people doe perishe.

And

And when as the Lorde will threaten too  
 bying anie singuler and netoxicous plague  
 vppon a lande or nation, hee threatheneth too  
 bying vppon that nation or lande, a famine  
 and hunger of the woorde of **G O D**; as a-  
 mongst the rest, in Amos he sayeth: Behold  
 the dayes come, sayeth the Lorde **G O D**,  
 that I will sende a famine in the lande, not  
 a famine of breade, nor a thirst for water,  
 but of hearing the woorde of the Lorde.  
 And they shall wander from Sea too Sea,  
 and from the North euen too the Easte  
 shall they runne too and fro, too seeke the  
 woorde of the Lorde, and shall not finde  
 it. In that day shall the fayre Virgins  
 and the young men perishe for thyrste.  
 Whereby it is manifest that the woorde  
 of **G O D** is the foode of the soule, by which  
 it lyueth vnto eternall life: so that the mis-  
 sing of it is the staruing and famishing of  
 the soule, and therefore it followeth that  
 the preaching of the same nourisheth vnto  
 the saluation. There is therefore to be requi-  
 red in those that are Preachers, a learned  
 knowledge in the lawe of the Lorde, that  
 they may aptly deliuer it to the edifying of  
 their hearers, whereby they may voluntari-  
 ly winne them vnto Christe.

Amos 8.11.

12.13.

These

*A comparison  
betweene  
the Magi-  
strate & the  
Preacher.*

These things being wel marked, what calling can you geue me that may in dignity be matched, much lesse bee preferred before the preaching of the woorde? Hereunto I adde that all other callinges, when you haue aduanced them too the highest, and when they haue doone all they can doe, they goe no further, but to see that men amongst men liue outwardly an honest, ciuill, and a quiet life, hauing nothing too doe with the heart and conscience of man; whereas the Preacher entrench into the very soule and mind of man, and prieth and seareth euery corner and hole of the same, and frameth it vnto inward obedience vnto God: out of which springeth and issueth the true outward obedience vnto his ciuill Magistrate; who as hee compelleth, the Preacher perswadeth; as hee constraineth, the Preacher allureth; as he forceth with the sword, the Preacher draweth voluntarily by the doctrine of the woorde. And as the soule in excellencie surpasseth & exceedeth the body: so doeth the office of the Preacher, which principally is occupied in instructing of the soule, deserue to be preferred before all such functions, as concerne only the body, and the direction and ordering of the outward life of man. I cannot therefore  
enough



enough maruayle at, I cannot tell whether I may terme it madde follie or foolishe madnesse of the Pope, and his loftie Prelates; that reiecting altogether preaching, as a thing that is of little balewe and estimation, chose rather to reigne like Princes then to preache like paynefull Pastoures. But letting them goe, as of whom Chziste at the day of iudgemēt wil make as little account, as they make now of discharging those functions truely, whose bayne Titles they so proudely challenge: I am earnestly too exhort all those that are called Preachers, in consideration of the woorthinesse of their office and calling, as well in respecte of the deare price of those whō they haue too teach, I meane the Church of GOD the raunson of the blood of Chziste, as also in regarde of the most singular effect of their preaching, which is the saluation of their hearers, that they woorthilpe esteeme of their greate callinges, and followe this good example of their Maister Chzist in bepng paynefull and diligent in preaching; which I humbly beseeche GOD for his Chziste his sake make them all for to be.

Thirdly, the thing which Chziste did in his circuite being preaching, and preaching  
D, as you

*What vertues are required in Preachers.*

A Sermon preached

as you haue hearde, beeing a charge of so  
greate importaunce, I am in the Lorde his  
name to request those whom it concerneth, to  
haue an especiall care to appoynt fitte and a-  
ble men to succcede Chriſte in this woorthie  
office of preaching. For as the Lorde in the  
building of the materiall Tabernacle in the  
olde lawe woulde not admitte euery bunglar  
and Cobler too this excellent woork, but  
chooſe eſpecially Bezaleel & Aholiab, whom  
he filled with the ſpirite of G D D, in wiſe-  
dome and vnderſtanding and in all maner of  
woorkemaſhip, and did alſo put wiſedome  
in the heartes of all thoſe that are wiſehear-  
ted, to make all thinges that he had commaſ-  
ded concerning the Tabernacle: ſo in the  
building vp of the ſpiritual tabernacle, which  
is his Church by the preaching of the Goſ-  
pel, not euery one is to be receiued too this  
noble woork, but onely ſuch as are filled (as  
were Bezaleel, & Aholiab, & their fellowes)  
with the ſpirite of G D D, in wiſedome &  
in vnderſtanding, & in knowledge, to doe all  
thinges that appertayne too this heauenly  
frame. And as G D D commaunded his  
Prieſt Aaron to haue in the breaſtplate vp-  
pon his heart, the Vrim & the Thummim,  
the one ſignifying light, and the other perfec-  
tion

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Exod. 31. 3. 6.

Exod. 28. 30.

tion; meaning also by Vrim knowledge, and by Thummim holinesse: so doeth he hereby declare what vertues are required in a Preacher, to wit, knowledge and vnderstanding in the worde of God, and godlinesse in liuing maners & conuersation. Of such Preachers and Teachers God send vs more, and dayly increase the number: and roote out the others at his good time and pleasure. And you

beloued, whom God hath blessed with tow- *An exhorta-*  
arde chilozen, and besides enriched and endu- *tiō to the fur-*  
ed with abilitie to mainteyne them to learne, *thering of*  
you I say also ought to doe your endeuour to *preaching.*

further by al your might and mayne this set-  
ting by of **GD** his Church, and thinke it  
no scozne too apply your sonnes to bee woo-  
kers, in this buylding; and with vertuous &  
godly Hannah geue Samuel vnto the Lorde,  
that as long as he liueth he may be giue vnto  
the Lord. Is it not a most lamentable thing,  
that this high office of preaching & Ministe-  
rie of the word of God is so contēned, that al  
nobilitie doth shunne it, & all the Gentry of  
this lande in a manner vetterly refuse it, lea-  
uing it to the meaner and poozer sorte: Had  
they not a greate deale rather that Iustinian  
and Galene, nay any profession should haue  
the seruice of theire Sonnes, then dedicate

*1. Sam. i. 28.*



A Sermon preached

them to the seruice of the Lorde: And yet we see in the Popedom, howe men of countenance and estimation are not ashamed to let their children bee euillfaouredly powdered, notched, and for the Popes seruice, so nearelie shauen, that they haue scarce one haire of an honest man lefte them. Shall not these trowe we stande vp in the day of iudgement agaynst vs to condemne vs, that haue so little care too make our sonnes woorkmen in Gods Temple: The time hath bin, when as noble men, yea and that of the Kings blood, haue employed theselues to the Lorde his seruice: And is it now so vile, that it is not be seeming a man his Sonne of countenance? The Prophet Isaias was of a very noble house, Sonne vnto Amos, who was brother vnto Amazias king of Iuda. The Prophet Daniel likewise, with Hananiah, Mishael, and Azariah were of the kings seede. Is it not then a foule shame for vs that are called Christians, and geue forth our selues also for greate professors; that in this great want of Labourers in the Lords harvest, we wil apply our youth to any thing rather then to be the Lords Preachers: Consider, and for the Lords sake consider you that are professors, and whom the Lorde hath blessed with

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*Dan. 1. 3.*

with greate abilitie, how great occasion you  
geue to the wicked worldinges too suspect  
that you haue but small care or loue too the  
Church of G D D, when as you withdraw  
your children from working in the same, as  
from an office that were too vile and base for  
them. Can you haue them possiblie better  
imploied than to serue the Lord, or to labour  
in his Haruest? Is there any thing that you  
ought more too reioyce of, than too see your  
children putte in trulle with the price of the  
blood of Christe, and by preaching to winne  
many soules vnto Heauen? Amende then this  
greate fault at the last, pitie the want almost  
euery where of able Preachers, consider the  
dignitie and woorthinesse of the office, conse-  
crate your children with Hanna to the ser-  
uice of the Lorde, haue not lesse care for the  
Church of God, then Papistes haue for the  
Popes: take no scoorne to make some of your  
children Preachers, sith Isaias, Daniel, Ha-  
naniah, Misrael, and Azariah beyng of the  
blood royall, and of the kinges seed, haue bin  
Prophetes of the Lorde: giue not occasion by  
withholding your Sonnes from the ministe-  
rie, that the worldinges may iudge that you  
strive not greatly for the Church of God.  
The Lorde hath blessed you with children, he

A Sermon preached

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*Hagge. i. 4.*

hath blessed you with riches, hee looketh for  
this acceptable Sacrifice of thankefulnesse  
at your hands, that you dedicat some of your  
youthes to his seruice. Is it time for your  
selues (as the Prophet Haggay speaketh)  
too dwell in seeted houses, and the Lorde his  
house too lye wait for lacke of woorkemen?  
Looke what followeth in the same Prophet,  
howe the Lorde threatneth greuously to pu-  
nish those that be no more careful for the hel-  
ping forwarde of his building: Let Zerub-  
babel and Iehoshua with the remnant of the  
people consider this. And I pray the Lorde  
to stirre vpp their Spirites, that they may  
haue a tender regarde too imploye some of  
theirs too worke in the house of the Lorde.  
What though some by pilling & polling goe  
about to bring the church to beggery, where-  
as the duetie of thankefulnesse requireth that  
they shoulde rather geue somewhat vnto the  
treasurie of the Lorde. Let not this moue a-  
nie man to withdraw his sonne from the Mi-  
nistery. The earth is the Lords & the fulnes  
thereof, hee neuer forsaketh nor leaueth those  
that are his. All the siluer and golde mines  
in the world are at his commaundement. He  
moued the heartes of Pagan and Heathen  
for to contribute thinges necessary for the re-  
paying



payring of his material Temple, as you may  
 reade in Nehemias and in the Prophet Hag: *Neh. 2. 8.*  
 gay: and therefore will he not suffer those too *Hagge. 2. 8.*  
 lacke, which labour in his spirituall temple  
 vnder godly and Christian Princes. Thus  
 much hath the zeale that I haue for the house  
 of the Lorde moued me to say for preaching  
 and increase of Preachers, sith Christe him-  
 selfe vouchsafed to serue in that office.

Well, hauing heard what Christe did in  
 this voyage and iourney, namely, that hee *Where Christe*  
 preached and taught; it now followeth, where *preached.*  
 he taught and preached, which this Scrip-  
 ture witnesseth to haue beene in their Syna-  
 gogues. These Synagogues were places  
 built of purpose in sundry partes of the lande *What the Syn*  
 of Iuda, for the more conuenient assembling *nagogues of*  
 together of the people for to heare the expen- *the Iewes*  
 ding of the lawe, which was wont there to *were.*  
 be opened vnto the euery sabboth as ye may  
 read in many places of the Euangelists, and  
 Actes of the Apostles: for the people had  
 their resorte butt yf a yeere according too  
 the institution of the lawe, vnto the Temple  
 of Hierusalem to offer sacrifices, and to per-  
 forme their rites and ceremonies belonging,  
 wheras at other times they resorted to these  
 Synagogues builde in the chiefest places of  
 the lande, for the hearing of the lawe. And

A Sermon preached

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King. 12. 28. it was the wicked king Ieroboam that firste altered these Synagogues in sundry townes and cities, and brought them as it were unto two Cathedrall Churches in the ten tribes,

King. 12. 30. the one at Bethel, and the other at Dan; but with how good successe, the storie mentioneth which sayth, that this thing turned to sinne, & the people worshipped the golden Calves of Dan and Bethel. But it may appeare that these Synagogues were frequented agayne in the time of Christe and of his Apostles, so that it is very likely that they were builded agayne after the returne of the children of Israel out of the captivitie of Babylon. The worde Synagogue is the selfe same in signification with the Greeke worde *Ecclesia*, and is in English an assemblee or gathering together of people: it is also taken as well for the place of assemblee, as for the assemblee it selfe. In these places of publique assemblies and meetings of people too heare the lawe read and expounded, did Christe preache and teach and not in corners and secrete places, as they use for to doe, which teach false doctrine to beguile the people withall. Wherefore this teaching of Christe in publique places, cleareth his doctrine from suspicion of errour, not that errour cannot be taught publicly

likely, but for that they which hate the darknesse, and love the lighte, it is a token that their workes are good, whereas cornercreeping carrieth with it a shrewde presumption of euill. And Christe himselfe too cleare his doctrine from errour, alleageeth vnto his aduersaries, that he euer taught in the Synagogue, and in the Temple, whither the Iewes resorted continually, and that in secrete he taught nothing. *Iohn 18. 20.*

Firste, therefore wee learne that all good Preachers, whose consciences beareth them record that they teach nothing but the truth, ought with Christ in the peace of the Gospel to propounde their doctrine publikely, as those which wooke the truth come vnto the light, that their workes may bee manifest, for they come of G D D. This example of Iesus Christe in teaching openly, doe his Apostles, as good Disciples euery where follow, as is plentifully set downe in the Actes of the Apostles, and so carefull were they to shunne corners, and priuate conuenticles, that they haue not refused to preach openly euen among the Gentiles. And this hath beene the practise of the godly in all ages, if they haue not bin letted by persecution. Good Preachers therfore must not like the Owle,

*Iohn 3. 21.**Acts. 13. 14.**15. 16. 17.**Act. 17. 7.*



A Sermon preached

seeke darkenesse, but set forth their doctrine  
in the day light? Here are therefore condem-  
ned the Anabaptistes together with the late  
starte by diuellsly sect of the Family of Loue,  
that dare not abide the light, because they  
woorkes are vile, and therefore priuily creepe  
into corners, and by stealth in priuate houses  
set abroch their foolish straunge opinions,  
beyng in very deepe such as the holie Ghost  
prophefied long before shoulde come in the  
latter dayes hauing a shewe of godlinesse, but  
hauing denied the power thereof, like vnto  
the aduersary sowing their tares in the dark.  
And albeit it may be, that they which teache  
openly, may likewise teache falsely, as in  
Christ his time the Scribes and the Pharisees  
and in our time the Papistes: yet is the error  
being publikely broched both the sooner espi-  
ed, and the easier auoyded, especially if we  
examine the doctrine by the Touchestone of  
the word: whereas teaching in corners, as  
it is long ere the falsehoode can bee espyed,  
and therefore long also ere it can bee stayed  
and forbidden: so doeth it creepe still further  
and further, like vnto the Canker, woorking  
great mischiefe, and breeding great corrup-  
tion. It is the office therefore and due tyte of  
the Magistrate too keepe a diligent watche  
for

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1. Tim. 3. 5.

Mat. 13. 24.

for these Cornercreepers, amongst the which none do more hurt then popish priests, which dispersed in diuers houses of the Countrie, some of the are so impudent, that they shame not to be seene with their Balam his marke, and other attire of Papistes: which Priests I doe maruaile, why they are suffered to bee *Popish priests* in the house with Papistes. For there is no maner of likelihoode in the world of teaching any other but Popery, vntlesse any man be so fond as to thinke that two woolues being together, the one wil perswade the other from rauening. There is also another sort of Popishe nightowles, who albeit they bee neither shauen nor greased, yet do they as much harme as the others: and these are Popishe Schoolemaisters, who vnder the pretence of teaching Gentlemens children the Latine *Popish school-maisters.* tongue, doe secretely and priuily nuzle them in the Principles of Papistrie, to the breeding of a further inconuenience, if it bee not wisely preuented in time. These Cornercreepers also, must bee diligently looked vnto, which I humbly beseeche those, vnto whose office it doth appertayne, especially to prouide that they may be.

Secondly, in that Christ so diligently frequentereth, & resorteth vnto open assemblies, *An exhortation vnto* and

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*Church mee-teaching and preaching unto the people, be-  
 tinges for the doeth by this example confirme the vse of the  
 hearing of the common coming together of Christians in  
 worde.*

and publike meetinges of the Church there  
 which is indeede very commendable, and in  
 no case too be contemned or despised: neither  
 is the benefite final, or the profite meane, that  
 ariseth vnto vs of such meetings. For in those  
 assemblies of the Church is the word of God  
 the foode of our soules, by God his ministers  
 truly preached, prayers earnestly made too  
 GOD the Father in the name of Christ his  
 Sonne, for the behoofe of his people, and the  
 Sacraments pledges of our saluation in Je-  
 sus our Saviour sincerely ministred. Nei-  
 ther are these thinges of any man to be ima-  
 gined to be done in vayne: For Christ himself  
 hath testified: That wheresoeuer twoo or  
 three are gathered together in his name,  
 there is hee in the midst of them, and  
 that whatsoeuer they shal desire of his hea-  
 uenly Father, it shal be geuen them. What  
 greater commendations can there be allead-  
 ged for the establishing of Churchmeetings  
 than this, where Christ himselfe hath promi-  
 sed, that in that congregation which assem-  
 bleth in his name, which, resteth and stayeth  
 bypo

Mat. 18. 20.



upon Christ, which beleeveth in Christ, and which seeketh the honour & glorie of Christ, they shall have all their petitions graunted, which they shall make according vnto the wil of almighty God his louing & heavenly Father. And this doth Iohn in his first Epistle plainly sette downe saying: And this is the assurance which we haue in him, that if we aske any thing according vnto his will, he heareth vs. These meetings of the godly, bicause they are God his institutions and ordinances, doeth God also blesse by the working of his holy spirit effectually in our heartes: so that by the diligent hearing of the word of God truly preached in these assemblies, we learn to geue ouer the corrupt lusts of our olde man, we doe profite vnto newnes & amendement of life, we receiue daily increase in the trust and feare of God, wee are by his sacraments stirred forward vnto the exercise of godlines & christia charitie one towards another, all which thinges also are greatly furthered by zealous and earnest prayer. So that if there be any that reape no commodity by resorting vnto the Church, where the word is truly preached, & the Sacraments sincerely ministred, the fault is not to be laid vpon these holy meetings, which God himselfe  
both

1. Iohn 4. 14.

A Sermon preached

booth commaundeth and commendereth, and  
Christ his sonne diligently frequenteth, but  
in their owne ingratitude and vntthankful-  
nesse, which by their vnrreverently and vnoz-  
derly resorting vnto them, cause that those  
thinges, which of their owne nature and in  
God his appoyntment make vnto the profite  
and edifying of the hearers, through their  
owne faulte in these loose their fruite and  
commoditie. Let vs learne therefore by this  
example of Christe diligently preaching in  
the Synagogues of the Jewes (which were  
the places of the publike expounding of the  
lawe vnto them, as the Churches are now  
vnto vs) diligently to make our repayre vn-  
to publike places of preaching the woorde at  
times appoynted; and let vs not onely our  
selues resorte thither, but also see that our  
whole houses and families, and all those that  
belong vnto our chardge come thither also,  
where they may be taught, first their duetie  
vnto G D D, and next how to behaue them-  
selues also towards men. For in this behalfe  
there is a general faulte committed through-  
out this whole lande, and the same notozious  
in the eyes of our god, I meane that both pa-  
rents and Householdors themselves are very  
slacke on the Lordes day too come vnto the  
Church

Great negli-  
gence in ma-  
ny, in resor-  
ting to heare  
the worde,

Church to heare the woorde of **G D D**, and  
 let their seruants at their owne pleasure for  
 the most part on that day runne at randon to  
 all kinde of licentiousnes, banitie and lewde  
 exercises ; litte considering eyther with  
 Cornelius what duetie they owe towarde  
 their seruants, beside their publike resorting  
 too the preaching of the woorde, priuately at  
 home to learne them to feare the **Lorde**, and  
 lesse caring with faithfull Abraham to teach  
 their children and families, too keepe the  
 wayes of **God**, and to doe righteousnesse and  
 iudgement, that the **Lorde** may blesse them.  
 But if the godly women were so religious,  
 that on the **Sabboth** day they refrayned too  
 come too embaune our **Lorde** and **Sauour**  
**Christ**, shall we thinke that they shall not  
 at the day of iudgement stand too condemne  
 vs, that thinke on the **Lordes** day that we  
 may runne too any kinde of lewde pastime,  
 when we shoulde be at publike assemblies, to  
 bee instructed in matters of saluation out of  
 the holy **Scriptures** : If **God** himselfe were  
 so seuerer for the obseruation of his **Sabboth**,  
 that hee willed him which on that day gathe-  
 red stikes, to be stoned to death, weene wee  
 at his hande to escape unpunished whom all  
 kinde of vayne exercises may on that day pul-  
 vs

*Act. 10.**Gen. 18.**Mar. 16. 1.*



vs from holy meetings, where we should be  
 taught out of the law of God to learn to serue  
 him in true holines and righteousness: wher-  
 as the Lorde in great mercy hath beene so li-  
 berall vnto vs, that when he worthely might  
 haue bounde vs too his seruice all the whole  
 seuen dayes of the weeke, hee hath not-  
 withstanding chosen for himselfe but one  
 day too be serued of vs, in leauing the other  
 sixe to be at our libertie imployed to the ac-  
 complishment of our owne honest businesse  
 and necessary affayres: shall we on the other  
 side bee so brutish and vnthankfull, that wee  
 shal not with franke hearts and most willing  
 mindes asoorde our most louing GOD and  
 mercifull Father one day in a week to come  
 vnto the Church, where we may heare Christ  
 louingly by his ministers offer vnto vs the  
 glad tidings of reconciliation, and free ge-  
 nerall pardon of all our transgressions pur-  
 chased by his owne most precious death and  
 bloodshedding: Shall Christ and his Apo-  
 stles by their diligent, accustomable, and of-  
 ten resorting on the Sabbath day vnto the  
 Synagogues of the Iewes too expounde the  
 law and preach the Gospel, ratifie and allow  
 the vse of Churchemeetings for instructing  
 in the woorde? and shall wee which beare the  
 Honora-

Exod. 20.9.10

Honorable and glorious name of Christians,  
make so small accounte and rekonig of the  
same, that the most part of the afternoone on  
the Lordes day, the congregation of the god-  
ly assembled vnto sermons contemned, wee  
shall resorte rather too suche places whereas  
our eyes shall be delighted with vile sightes,  
and our eares filled with filthy wordes?

And here I cannot but lament y great dis-  
order of this honorable citie, wherein, in this  
cleare light of the Gospel, & in the often and  
behemēt outcrying of God his Preachers a-  
gainst suche horrible abuses, there are not  
withstanding suffered licentiouly too reigne  
many detestable excercises and filthie stage  
playes, which on the Lordes day robbe him  
of halfe his seruice, and drawe thronges and  
heapes of wanton pouthes vnto the seepng &  
hearing of Baudle Enterludes, to the poyso-  
ning and corrupting of their mindes and  
soules; wheras this example of Christ should  
rather mooue them to resort vnto assemblies,  
which there is very good hope they woulde  
doe, were there not such tickeling prouocati-  
ons permitted on that day to entise and pull  
them vnto such lewde vauerie. The which I  
so muche the more marueyle they are still re-  
tained; by howe muche I am sure that by

*Against  
plaies & o-  
ther vaine ex-  
ercise on th  
Lordes day.*

A Sermon preached

40  
diuers godly and learned men they haue out  
of this place often bin cryed out against: so  
that I verily beleue that if in Sodō & Go-  
morrah they had bin so much spoken against  
as in this citie, they woulde not haue shew-  
ed themselves so slacke in redressing so foule  
an euill: the first beginning whereof had his  
foundation from no better place then the bot-  
tomelesse pit of hell, nor no better Authoꝝ oꝝ  
Inuentoꝝ then the Deuil, if anie credite bee  
to bee geuen vnto the best, the most auncient  
and most learned Fathers of the Primatiue  
Church, which shewe that they were firste  
instituted in the honoꝝ of the vile idols, and fil-  
thy Gods of the Gentiles. Some of the Fa-  
thers cal them vanity, and others say that the  
Theaters on which they were plaied, were e-  
rected by the Diuel: And this they speake in  
the general dislike of them; but what woulde  
they haue spoken thinke you, if they had seen  
the greace abuse of our playes, which albeit  
they bee not made in the honour of heathen  
Gods, yet further they not a little the pur-  
pose of the Deuill, and may in filthinesse bee  
matched with them, being also openly vsed  
on the Lordes day, which is a thing intolle-  
rable as I haue heeretofore pꝛoued by the  
woꝝde of God out of this place, and doe now  
the

To what end  
plaies were at  
the first or-  
dayned.



the rather speake againe against them, for that they hinder youth from the repaying to holie assemblies on the Lordes day, the resorting wherevnto this example of Christ doeth here commend vnto vs. And whereas they will alledge that they play not in the time of sermons; albeit that bee no reason why they should be suffered on the Lord his day, which is wholly too bee spent in his seruice) yet the people that resorte thither, yf they will haue any conuenient place to heare, must be there before the time of Sermons, and also all the Sermon while to, which is cause sufficient enough to restraine them. When God visiteth your citie with the sicknesse, that they beginne once to die in auncient number, then by and by cometh forth prohibition to forbid them: but God once ceasing his heauy hand, and staying his plague among you, then by agayne goe the billes on euery poste, and on this Sunday, and that Sunday you shall haue suche a wanton matter at suche a place, and such a place, and thither runne the people thicke and threefolde as they say, so that you shall haue youre Churches in moste places emptie, when as the Theaters of the Players are as full as they can throng. And is this to shewe thankesfulness vnto God for your deliuerance

**A Sermon preached**

**40**  
Tiueraunce: Is this the duetie y<sup>e</sup> you owe vnto  
him for his mercie? Is this y<sup>e</sup> menes to make  
the sickenesse ceasse amongst you? No, no,  
beloued, this is but playne iesting and moc-  
kerie of God: But bee yee not deceaued,  
God is not mocked. This is in very deed  
but childzens play in the schoole: who so long  
as the maister is among them with the rodde  
in his hande, or if hee sharpely correct some  
wagge among them; O, howe demure, how  
quiet, and sober the rest are! but when the rod  
is once layd downe, and the maister gone out  
of the schoole, then runne they streight vnto  
their former follies and unhappines. But  
take heede beloued, God wil not be thus dal-  
lied withall. He looketh, that as in the time  
of his visitation you forbid such bayn exercise  
on his day: so much more, after he hath shewed  
himselke mercifull vnto you in staying the  
disease, you shoulde peebe vnto him this due-  
tie of obedience, that you shoulde more dili-  
gently walke according vnto his wil, and al-  
so most earnestly refrayne all thinges contra-  
rie vnto the same; the which I haue in this  
place heretofore proued this playnges on  
the Lorde his day directly for to be. Where-  
fore in the feare and reuerence that I owe  
vnto God, and the duectifull estimation that  
I beare

I beare too your honoz my Lorde Maior of  
this Citie, I am humbly to request, and in  
the Lordes name to beseeche you to vse all  
the lawfull meanes you may to restrayn this  
open playing on the Lordes day: that when  
as men and their families shoulde resort vn-  
to sermons, there be not suche blockes layde  
in theyr way, too make them stumble in at  
playing places; which cannot choose, if it be  
suffered, but pull God his heaue and hotte  
wrath and displeasure vpon this Citie. And  
you the rest of this godlye audience, I also  
pray for Christ his sake to call often to your  
remembraunce this diligence of Christe as  
times appointed in preaching in the Syna-  
gogues or publike Auditories of the Jewes;  
and thereby to learne, that it is likewise your  
partes with your whole householdes, and fa-  
milies, as diligently at times conuenient to  
resort to places of prayer and preaching, as  
Christe was in such places to preache: and  
that hauing this done, you haue not so dischar-  
ged your dueties, but must also examine  
those vnder your charge howe they haue pro-  
fited in hearing: which if you will performe  
effectually, there will be little time leste on  
the Lordes day, eyther for your selues, or  
your families too resort vnto playes, and you



A Sermon preached

40  
Against fid-  
ing & daun-  
ing on the  
Lords day.

shall finde the Lorde a great deale farre bet-  
ter pleased with your doynges. And concer-  
ning vs of the countrie, I likewise humbly  
desire those Honorable and Woorshipfull of  
her Maiesties highe commission, and all o-  
thers in authoritie, whom it concerneth too  
haue speciall care too ridde vs of idle loy-  
tering fadlars and minstrels, with whom we  
are on the Lordes day as much troubled, as  
you are with Players. For they pipe away  
all our audience in many places: so pleasant  
a thing is it to daunce after the Diuell, and  
hereof looke wee for no amendement, untill  
such time, as it shall please the Lorde too  
mooue the heartes of godly Magistrates too  
take order that such prophanners of the Lodes  
Sabboth may bee viterly prohibited. For  
greate pitie it is that in Christian common  
weales such lewd and vngodly exercise shoulde  
bee suffered on any, day muche more on the  
Lordes day too keepe the people from hea-  
ring of the woorde of God, in assemblies at  
that tyme appointed for the same purpose. I  
coulede here alledge both the authoritie of the  
woorde, and iudgements also of al the learned  
writers both olde and newe too the generall  
condemning of daunsing, if I meant at large  
to handle that argument, but I onely touche  
it as a foule abuse on the Lodes day, with-  
holding

holding muche people from frequenting the Church too serue the Lorde, whereunto this example of Christe doeth exhort vs, as is before shewed. But this I say in a woorde: the *Emilius* soberer and wiser among the very Heathen *Probus in the* haue vtterly disliked it: of the which some say *life of Epami-* that amongst the olde Romanes it was ac- *nondas.* counted a shame; others call it the instru- *Salust.* ment of ryot; others, that no man wil daunce *Cicero in his* beeyng well in his wits; and that an honest *3. booke of of-* man will not daunce openly, if he might get *fices, and his* thereby very greate inheritance. This *oration for* haue Pagans and Discreantes set downe *Muran.* generally agaynst dauncing; and shall Chri- stians thinke you bee excusable, which suffer it too bee vsed on the Lords day? The Lord stirre by a godly zeale in the heartes of the Magistrates with speede too refoyme and redresse this great disorder, and diligently too see that the people may duely resorte too Churchemeetings too heare the woorde of GOD effectually, to pray together feruently, and to receiue the Sacramentes reuerently. For if Christ himselfe, as you see in this place, and also his Apostles as you reade in other places, haue lefte vs so manifest examples of diligent preaching in publike assemblies, cruelly wee ought likewise too shewe

like diligence in comming to suche places at times appointed, for to heare the woorde, but lesse wee will bee iudged contemners of this commendable example of Christe and his Apostles, and Despisers of the order appoynted and set downe by God himselfe. Thus much hath the ouer great slackenesse that I see in many in resorting too holy meetinges, caused me vpon this facte of Christe for too speake: and the Lorde graunte that it may wooke in vs both more diligence, and also more accountesmaking religiously to resort in open assemblies too the hearing of the woorde.

What is to be  
iudged of Pa-  
pistes and o-  
ther Here-  
sikes which  
refuse to  
come to heare  
the word.

Thirde, wee haue heere a note geuen vs what to iudge of Papistes and all other Heretikes whatsoever, which utterly contemne Church meetings, absenting both them and theirs from resorting vnto such places where as the woorde is truly preached. They doe hereby sufficiently geue testimonie that they are in deede no true Christians. For as in matters concerning the common wealth, hee is neuer taken for a good Citizen, which is touched with no loue of the common wealth, which beareth no friendly, louing, nor fauourable goodwill to his fellowe Citizens, and  
their



their affayres, which in all thinges seeketh himselfe, without anie regarde of others: so how can he bee taken for a Christian, which hath no minde at al with Christians to resorte to Churchmeetings? Shall wee iudge him for a member in the bodie of Christe, which beareth no good affection too the rest of his fellowe members? Is hee to bee taken for a godly person, which abhorreth to come to the Church, where Christe and his Apostles were woont so diligently for to teach and too preach? Such open & obstinate contemning Papistes as these is the Realme too full of: which to the no small greenuance of the godly, and greate encouragement of the wicked to dislike the Queenes Maiestie her proceedings, by lurking at home in their dennes, despising and disdainning the preaching of the worde of God; of the which some of them, if they be demaunded why they absent themselves from the Church, will aunswaere that they are none of the Parishe, but are of Grayes Inne, Lincolnes Inne, the Temple, &c. and therest likewise when it pleaseth them are Londoners.

Wherefore I woulde wishe all Principales, and Gouvernours of Innes of Court, which doe professe the lawe, too suffer no

40  
 suche lawlesse fellowes too rowst within  
 their Houses, but diligently too cause  
 them to bee lifted, and too resorte vnto suche  
 places as the woorde is taught in; that by the  
 diligent hearing of the same, they may bee  
 wonne from their Popish errours: the which  
 diligence I woulde also were vsed towarde  
 all others that flee out of the countrie vnto  
 this Citie. For there is good hope that by of-  
 ten hearing, it may please the Lorde that at  
 the length some of them may be woonne. In  
 the meane season it is your partes beloued  
 to shunne the company of al such disobedient  
 and stubborne Papistes, and neither to come  
 your selues at their houses, nor suffer them to  
 come at yours, if they be once come to this  
 pointe that they openly refuse too heare the  
 woorde, which is the meane whereby they  
 may be conuerted vnto Christ: otherwise so  
 long as they shewe themselves willing too  
 geue eare too perswasions of holy scripture,  
 there is good hope that they may be conuer-  
 ted, and after the example of our Sauour  
 Christ keeping company with Publicans  
 and Sinners too winne them, wee may vse  
 their societie too bring them too the trueth.  
 But concerning these Archpapists, that like  
 the deaf Adder hath stopped their eares, that  
 they

Against kee-  
 ping company  
 with obstinat  
 Papistes.

they will not heare the voyce of the Charmer,  
 charme he neuer so wisely, which openly re-  
 straine and shunne assemblies, where Christ in  
 the person of his Preachers speaketh famili-  
 arly vnto his people, and geue out greate  
 protestations that they will neuer come thi-  
 ther, together with scornfull and repproche-  
 full woordes against both Preachers and  
 Professours: the company I say of these  
 ought heedefully and earnestly of euery good  
 Christian to be auoyded and shunned, as be-  
 yng such as haue climed vp vnto the highest  
 steppe of wickednesse, and haue late them  
 downe in the chayre of the scorner, so that *Psal. 1. 1.*  
 blissed is that man which not onely outward-  
 ly forsaketh their fellowship and conuersati-  
 on, but also inwardly in hearte, and spirit ha-  
 teth, detesteth and abhorreth the same. For  
 he that refuseth with the Godly to come vnto  
 the Church, thou oughtest also with him too  
 refuse to be familiar in his house. Hee that  
 disdaineth with thee to come vnto the table  
 of the Lorde, make thou as little accountes  
 also to come vnto his table. He that will haue  
 no parte nor fellowship in godly Churchmee-  
 tings, with the members of Christ: neither  
 oughtest thou to haue any dealings or felow-  
 shippe with him in outward friendship and  
 familiarity



A Sermon preached

Mat. 18. 18.

2. Thes. 3. 14.

2. John 1. 10.

*A great  
faute in men  
of great cal-  
ling, and the  
same Profes-  
sors, in seldō  
repayring too  
the preaching  
of the worde.*

familiarity. Nay so long as he thus wilfully  
seuereth and cutteth of, and as it were, exco-  
municateth himselfe from the societie of the  
godly in prayer, in the vse of the Sacraments  
and in hearing of the woorde, so long let him  
be vnto thee as an Heathē or Iudicarian, haue  
no company with him that hee may be asha-  
med, and such a one as he bid not once God  
morow, that the very opprobry and reproch  
of the worlde may driue him too the earnest  
consideration of his faulce, and diligent  
weighing of his duetie. The Summe and ef-  
fect of this long discourse of Church assem-  
blies tendeth to this end; that all Christians  
vniuersally of what countenance or dignitie  
soeuer, learne this one Lesson of their Mai-  
ster Christ, not to omitte in any case the dili-  
gent resorting with the rest of their brethren  
to publike places of hearing of the woorde.  
In this poynt there is also a greate faulce a-  
mongst a great many of the men of great cal-  
lings and the same also Professours, which  
are seldome seene with the rest of their godly  
brethren at holy exercises: whose example, it  
is to be bewayled and sorrowed, how much  
it confirmeth and strengtheneth others that  
are not well disposed vnto often meeting in  
Christian cōgregations. But truely (my be-  
loued)

loued ) amongst Christians it ought in no  
 case so to be. This scattering and severing of  
 our soules from the rest of our brethren is not  
 commendable. The Church ought to assem-  
 ble together in one felowshippe, in one body,  
 to make as it were one house, and the same,  
 the house of God. Wherefore no Christian,  
 of neuer so great knowledge, of neuer so ma-  
 ny and excellent giftes of faith and of the ho-  
 ly Ghost, yea albeit hee were with the Apo-  
 stles indued with the power of woorking mi-  
 racles, ought too withdraue himselfe from  
 this felowship of the Church of God. Da-  
 uid albeit he were a king, yet refused he not  
 to adioyne himselfe with the rest of the godly  
 congregation to prayse the Lorde, as we doe  
 reade in many of his Psalmes. I will de-  
 clare (saith he) thy name vnto my brethrē:  
 in the midst of the congregation will I  
 prayse thee. Againe : My prayse shall bee  
 of thee in the greate congregation : my  
 vowes will I performe before them that  
 feare him. Agayne, So will I geue thee  
 thanks in a greate congregation : I will  
 praise thee among much people. And in a  
 nother place : I will pay my vowes vnto the  
 Lorde, euen nowe in the presence of  
 all his people, in the Courtes of the Lords  
 house.

Psal. 22. 32.

Psal. 22. 35.

Psal. 35. 18.

Psal. 116. 18.

19.

house, even in the midst of thee, O Hierusalem. ¶ That there were in all noble men and Gentlemen the like zeale earnestnes & forwardenes with the rest of their brethren to declare the name of the Lorde in the midst of the great congregation, to sound out his prayles in the presence of al the people, & in the midst of the courtes of Hierusalem. For it cannot be spoken how much good the zealousnes of men of countenance and estimation may doe to the picking forward of the meaner sort vnto the like feruencie in religion, and howe greatly their presence at sermons and godly meetings of the Church doeth reioyce the heartes of the other which are vertuously geuen, to goe lustely forward in holy exercises, when as they shall haue the heades and chiefe among the people by their often comming to Sermons & preachinges for notable examples to stirre and encozage them therewith: the which I heartelie praise GOD to put into the heartes and mindes of all our Godly Nobilitie and Gentlemen, througely too consider, and in deede likewise to expresse and doe the same.

*What Christ  
preached.*

Thus haue you hitherto perceyued what Christ did in this Visitation, namely, that he preached: now followeth in the fourth poynt, what



what he preached. Wherewith issueth a profitable Lesson to direct all Preachers what to preach; and also too teache euery hearer what he ought to heare. For neither ought the Preacher too deliuer vnto his audience what doctrine he list: neither yet is it the part of euery or any hearer, wauering like a child to be carried about with euery winde of doctrine by the deceite of men, and with craftinesse, whereby they lye in wayte to deceaue: but he ought to followe the trueth in loue, and in all thinges grow vp vnto him, which is the head (as Paule speaketh too the Ephesians) which is Christ. Which Christe preacheth not vnto the Jewes ceremonies, setteth not by Ceremonies, burdeneth them not with Ceremonies; but according as he had by the Angel geuen him to name Iesus, which signifieth a Saviour, so likewise was his doctrine answerable to this name: for according as he is our Saviour, so did hee teache the doctrine of saluation. He neither taughte the Jewish obseruation of dayes or times, or that they ought to be circumcised, or too obserue customes and traditions of Fathers; which thinges if they had beene needefull vnto saluation, hee beyng the Saviour of the Worlde, in no case woulde haue omitted: but

*Ephe 4.14.15*

the

40  
Rom. 1. 16.

the thing which he taught was the Gospel of the kingdome, Which is the power of God vnto saluation vnto euery one that beleeueth. The doctrine therefore which Christe bringeth, is not of any small or trifling matter, it is that wherein we shall bee saued; it is the Gospel, not of Nicodemus, nor of Thomas, nor any other new inēted Gospel of the Papistes: but it is that Gospel which preacheth vnto vs a kingdome, not the kingdome of any man but of G D D, the kingdome of Heauen, that is suche a doctrine as teacheth vs howe wee shall come vnto Heauen.

*What this  
worde Gospel  
signifieth.*

This place (beloued) is very fruitefull, and offereth large occasion of much matter, of the which I will touche onely the chiefe. And first of all where it is sayde that Christe preached the Gospel, this very woorde Gospel teacheth vs a profitable and comfortable lesson, if we duely search and consider the nature and signification of the same. This woorde Gospel beeing a woorde common in the mouth of euery Englishman, is indeede more commonly spoken, then of the common sorte commonly vnderstoode. For it is without all controuersie that we haue this woorde as also many others in our english tongue,  
from

from the language of the old Saxons, which  
sometimes possessed this lande; but we haue  
it by reason of long continuance of time  
which vseth to deuour thinges, somewhat  
corrupted. For that which they pronounced  
Godspel, we altering onely one poore letter,  
call it Gospel: so that it may easily appeare,  
that the first originall of the worde cometh  
from them, and signifieth good newes or glad  
tidings, which aunswareth most expressely  
vnto the Greeke worde *Euangelion*, so that  
it cannot possibly be better Englished then  
by the worde Gospel, which borrowed from  
the Saxons signifyeth good newes. This  
I haue thought good too note for the sake of  
the simpler sort, which I thinke are more fa-  
miliarlyacquainted with the name of the  
woorde, than they bee with the signification  
or meaning of the same. Marke therefore that  
Christ preacheth the Gospel, y is, he bringeth  
good newes & glad tidings, & that such newes  
& such tidings, as the benefit wherof cometh  
not vnto one, or two, or thre, nor yet vnto the  
rich & mighty of the world, excluding & shut-  
ting out the poore: but generally and vniuer-  
sally vnto all both riche and poore, which in  
the perswasion of a true faith beleue it.  
What is then this glad tidings, or whereof



A Sermon preached

40  
Act. 17. 21.

is this good newes. The nature of man is very greedy of newes: and we reade that all the Athenians, and straungers that dwelt there, gaue themselves too nothing else, but either too tell, or too heare some newes. But this glad tidings and this good newes which Christ preacheth, is nothing delightfome too the olde man, neither yet serueth at all the wayne humoz of the curious Athenians, or their newfangled straungers there. For it preacheth not the libertie of the fleshe, nor the following of the corrupt affections of our owne minde: it promiseth not any worldly wealth, or earthly promotion, no temporall ease or carnal securitie; and yet is it the most pleasant, the most ioyfull and the best newes to the wounded soule, and troubled conscience to a Christian minde and godly hearte, that euer was hearde of or came into the worlde. It is I say, the good newes and glad tydings of a kingdome. You know howe ioyfull a thing it is, vnto all those that are oppressed with Tyrannie, and overladen with the heauy burden of cruell and vnnmercifull Rulers, to heare of an alteration or chaunge vnto a better estate by the succession of a new gouernour, vnder whose regiment they may liue in quiet and tranquillity. Whereof if euer  
any

any nation hath had good experience, wee people of Englande had very good prooffe and tryall in the late dayes of Queene Marie, vnder whom beyng vexed with the hard yoke of foireine gouernement, and miserably tormented with cruell and Tyrannicall persecution, not chastized with rodde, but corrected with scourges, howe we longed to be deliuered, and howe wee sighed and groined to be set at libertie, howe ioyfull was vnto vs the death of Queene Marie, and howe it comforted and cheered euery wayne of heauie heartes to heare the gladd tidings and good newes of proclaiming Queene Elizabeth, what good Subiect is there which is ignorant? The Lorde graunt her long to raigne ouer vs to the furtherance of his Gospel, and that we in life expressing the fruites of the same, may shewe our selues thankfull for so great a blessing. This newes no doubt was a singuler comforte, and notable reioysing vnto all the godly: But the ioy of the newes and tidings which Christe bringeth, doth so farre exceede this or any suche other like earthly ioy whatsoever, as the benefite which by the same we receiue is beyonde all comparison, greater than the commoditie which we reape by this. For albeit it be not

1. King. 12. 1

A Sermon preached

to be gaineſaide, but that it is a greate giſte  
of God in ſteede of a Tyrant, to be gouerned  
by a Queene; in ſteede of a cruell Perſecutor  
to haue a gentle Ruler; in ſteede of a ſuperſti-  
tious Papiſt to haue reigne ouer vs a godly  
and a zelous Chriſtian Princeſſe: yet is the  
newes of the kingdome which Chriſte prea-  
cheth of, of a farre greater accountes and  
vaillew. For by it are we done to vnderſtand  
of deliuerance from ſuch mightie enemies as  
no mortall Potentate was euer able to van-  
quiſh or overcome, to wit, ſinne, hell, death,  
& damnation: by meat we be aſſured that we  
are at peace with God, and that al our ſinnes  
are pardoned and done away. To all thoſe  
therfore which ſit in darkneſſe, and in the ſha-  
dowe of death, by Chriſte his preaching of  
the Goſpel of the kingdome, there is riſen a  
greate light; and too all thoſe which are ſin-  
ners, & feele them ſelues ſo to be, this good  
newes of a kingdome muſt needes bring  
greate comforte, by which they are put in  
minde of a king by whom they ſhall be deli-  
uered out of the handes of all their enemies.  
Well therefore may this preaching of the  
kingdome be termed good newes and gladd  
ridinges. Imagine beloued that the caſe ſo  
goode with any one of vs temporally, as in  
our

How ioyfull  
newes Chriſt  
reacheth.



our owne natures it standeth with euery one  
of vs spiritually; that we were by any earth-  
ly enimie subdued and ouercommon, and fast  
bounde in chaynes and fetters of yron cast in-  
to a deepe, darke, lothsome and filthy dunge-  
on without all manner of hope, or looking e-  
uer to come thence agayne: if beyng in this  
pitifull plight, and plunged in this deepe  
Dungeon of hopelesse helpe and endlesse mi-  
sery, newes were brought vnto vs of suche a  
king, as by whose mercifull valiantnesse we  
shoulde not onely be contrary vnto all expec-  
tation freely deliuered out of this miserye,  
but also aduanced vnto greate promotion in  
his kingdome; woulde not this thinke you  
bee vnto vs mosse ioyfull and comfortable  
newes? Much more ioyfull and gladde ty-  
dings then must it needes be vnto al vs, that  
through the corruption of our owne nature  
were captiues vnto sinne, enuylled vnto  
death, and bondslaves of hell and euerlasting  
condemnation as well concerning soule as  
bodie, to heare that there is a King come,  
that of his gracious goodnesse hath deliuered  
vs from sinne, freedde vs from death, pulled  
vs out of the iawes of hell and euerlasting  
condemnation, and restored vs vnto the glo-  
rious liberty of the Sonne of God. May

A Sermon preached

40  
om. 10. 15.

Mat. 9. 12.

Mat. 11. 20.

We not with the Apostle in respect of the wonderfull ioye that cometh vnto vs by the meanes of those that bring this newes, burst forth into this ioyfull exclamation: O how beawtifull are the feete of them which bring glad tydings of peace, and bring glad tydings of good thinges! But vnto whom are these tydings gladde, and vnto whō are these newes good? Not vnto those which are puffed vp in the pride of their own woorkes, nor vnto them that doe swell in the opinion of their owne righteousness: For these feele no neede of any Saviour. To whom then are these newes ioyfull, and these tydings glad? not vnto the whole, for they haue no wante of the Whisitation: not vnto the full, for they haue no desire of meat. They the only reioyse at these glad tidings of the kingdom, which do feele their own misery, which know themselves to be sicke, which see themselves to bee prisoners, and be loy that they are prisoners, it is they that are sick, which seeke to the Whisitation: it is they y are hungry, that are desirous of meate: it is they that are prisoners, which woulde gladly bee at libertie: it is those that labour and are heauie laden, which repayre vnto Christ for to be refreshed: it is the soule that is touched with

with the knowledge of sinne, vnto whome Christ his preaching of the kingdom is good newes and gladdē tydings, and vnto luche a one, nothing in the whole worlde can bee more ioyfull.

Secondly, you see heere set downe the very proper duty and office of Christ, to wit, *The office of Christ.*

to preach the Gospel of the kingdome, that is to say the Gospel of grace, the doctrine of the redemption of mankind, the preaching howe we may be made heires of the kingdom of Heauen, & become the Sonnes of God, a more ample & large maner of the preaching wherof is set down in Marke in these words:

Iesus came into Galilee, preaching the Gospel of the kingdō of God, & saying: The time is fulfilled, & the kingdō of God is at hand: repēt & beleue the Gospel. So that the same wh he calleth here the gospel of the kingdō, he there termeth the gospel of the kingdome of God, & in other places, the kingdom of heauē: & that for this cause, for that this doctrine sheweth the way howe we may come to heauen, as I haue noted before, Christ his office therefore doeth not consist in Ciuill gouernement, in making lawes for outwarde tranquillitie and quiet, and for the ordering of the state of the common weales, but hee is occupied and busied



A Sermon preached

about the reformation of the inner man, and instruction of the soule, in teaching men that it is required of them that they shoulde vnfainedly enter into a throughe examination of their owne natures, and acknowledging of their manifolde sinnes, in shewing a remedy how our sinnes may be cured. He therefore nameth his doctrine the Gospel of the kingdome, of the ende that it leadeth vnto, which is the kingdome of heauen, by acknowledging of our sinnes, and forsaking of the same, by faith applying vnto our selues the benefite of Christ his merites, the holy Ghost assuring our soules & consciences of the free pardon and forgiveness of our sinnes: So that by that which I haue alleadged out of Marke, somewhat more fully laying forth the forme of Christe his preaching, you haue also playnely noted vnto you the partes of the Gospel, which are Faith, Repentaunce and Forgouenesse of sinnes, the finall ende of all which is to bring vs to the kingdome of heauen, whereof Christ preacheth the good newes and ioyfull tydings. And where it is sayde that hee preached the Gospel of the kingdome, you are also geuen to vnderstand y<sup>e</sup> there must needs be in this kingdome a king, ther must be subiects, there must be a gouernment by

met, by wh the Subiects are ruled. For other  
 wise it may better be called a Tyranny thā a  
 kingdom. The kingdome is Gods, of which  
 there are so many notable things spoken in  
 the Scriptures: as that in it Iudgement shal  
 not bee geuen after the sighte of the eyes,  
 neyther reproofe hy the hearing of eares,  
 but with righteousnes shall hee iudge the  
 the poore, and with equirye shall hee re-  
 proue for the mecke of the earth, and hee  
 shall smite the earth with the rodde of his  
 mouth, and with the breath of his lippes,  
 shall he slay the wicked, and iustice shal be  
 the girdle of his loynes, and faithfulnessse  
 the girdle of his reynes: with diuers more  
 suche like commendations, wherewith  
 the Prophetes and the Psalmes are full.  
 The king in this kingdome is Christe; too  
 whom G O D hath geuen the seate of Da-  
 uid his Father, that hee may reigne in the  
 house of Iacob for euer, and that of his  
 kingdome there be no ende: And this is  
 also that king of whome the Angel sayeth in  
 Matthewe, that hee shall saue his people  
 from their sinnes: which is a poynt more  
 then euer was or shalbe in any king besides.  
 This king reigneth in the heart of the faith-  
 full (for these are they which are his Sub-  
 iects)

Esa. 11. 3. 4. 5.

Luke 1. 32. 33.

Mat. 1. 21.

*Zach. 9. 9.*

*Luke. 2. 34.*

*Mat. 21. 44.*

*Iohn 18. 6.*

iects, this king gouerneth the soules of his, & the gouernment wherby hee ruleth, is by the power of his word, which frameth the cōuersation of life, & maners of his subiectes to the obedience of his holy & heauenly lawes more forcibly & effectually then any outward rule, gouernment or kingdom whatsoeuer. For he hath the hearts, the minds, the soules & willes of al mē in his hād rule & power, & he windeth boweth & turneth thē whither it pleaseth him, yea he doth so forme & fashiō them, that he geueth vnto thē both wil & ability for to do those things which he cōmandeth, which no worldly king can doe. This is that king of whō the prophet Zachar. saith: Behold thy king cōmeth vnto thee, he is iust and saued him selfe, poore and riding vppon an Asse, and vppon a Colte, the foole of an Asse. This is that king, that is appointed for the fall and rising agayne of many in Israel: this is that stone, on which whosoever shall fall, hee shalbee broken: but on whome soeuer it shall fall, it will grynde him too powder. This is that King, which with one woorde speaking vnto his enimies, caused them all to runne backward and fall vnto the ground. Who is hee then that will not willingly submit himselfe vnder the gouernement



gouernement of this king, which is vnto his  
 Subiects so louing, to his foes so terrible, to  
 his frends so fauorable, to his enemies so fear-  
 ful, ouer his people so tender, and to his ad-  
 uersaries so fierce? Who wil not gladly be a  
 Citizen in this kingdō where y<sup>e</sup> Lord ruleth  
 with the power of his woorde, exhorteth and  
 not compelleth; gently entreateth, and not  
 roughly commaundeth; louingly calleth, and  
 not violently draweth; whose kingdome is  
 not of this worlde but heauenly, because the  
 gouernement thereof is heauenly, because it  
 leadeth vnto Heauen, because the blessings  
 and giftes which it geueth are heauenly, be-  
 cause that in this kingdome of Heauen, there  
 shall bee a full and perfect Monarche, per-  
 fect ioy, perfect blisse vnder the Heauenlye  
 and euerlasting king Christe Iesus. And  
 therefore may the preaching of this king and  
 of his kingdome bee woorthely termed the  
 Gospel, that is to say, good newes and glad  
 tydings, and God graunt that vnto the soule  
 and conscience of euery faithfull Christian it  
 may so be.

Thirdly, there is here set down a singuler  
 commendation of Christe his doctrine, in  
 that the Euangeliste calleth it the Gospell  
 of the kingdome, and that Christe him-  
 selfe

*A commen-  
 dation of the  
 doctrine of  
 Christ.*

selfe boughsafed to preache the same. It is  
 first therefore a Gospel, that is too say, not  
 anie sadde, sorowfull, or heauye messuage,  
 such as was the doctrine of the lawe, and for  
 the most part the preaching of the Prophets,  
 the setting forth of the which lawe was so  
 fearefull, and terrible too the children of Is-  
 rael, by reason of horrible lightening and  
 thunder, that they earnestly desired that they  
 might heare God speake no moze vnto them:  
 But this doctrine of Christ, is a doctrine of  
 ioy, comforte, and gladnesse at the first au-  
 thorizing of Christ to the preaching whereof  
 the holye Ghost appeared vppon him in the  
 likenesse of a milde and gentle Dove with a  
 voyce also sounding from Heauen: This is  
 my welbeloued sonne, in whom I am wel-  
 pleased. Secondly, the good newes and  
 glad tidinges which this doctrine propoun-  
 deth, is not of any toyishe or trifling thing,  
 such as Gardiner once proclaimed out of this  
 place of our reconcilment vnto the Pope, &  
 his fauourable receiuing vs agayne, into the  
 bosome of holy Church, which was as they  
 say, out of God his blessing into the warme  
 Sonne, or not so good: but it is the newes of  
 a kingdome, by the power whereof G D D  
 hath led captiuitie captiue, and geuen giftes  
 vnto

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 Mat. 3.17.

unto men, that sinne shall not reigne ouer vs,  
 that death shall not feare vs, that hell and con- *Ephe. 3. 8.*  
 demnation shall not deuour nor swallowe vs,  
 and that because this kingdome is not mans  
 but Gods, who in Christe for his elect sake,  
 hath brokē the sting of death, which is sinne, *1. Cor. 15. 56.*  
 and taken away the strength of sinne, which  
 is the lawe, that the curse of the same hence-  
 forth shall bee no more imputed too any of  
 those that beleue in him. Wee haue agayne a  
 thirde commendation of this doctrine, that  
 Iesus Christ the Sonne of God, the heire of *Heb. 1. 2. 3. 4. 5.*  
 all thinges, by whome he made the worlde,  
 the brightnes of his gloze, the ingraued forme  
 of his person, that beareth vp al things by his  
 mightie worde, that sitteth on the right hand  
 of Paiesie in the highest places, and is so  
 muche more excellent than the Angels, as he  
 hath obtained a more excellent name then  
 they, is in his owne person a teacher of this  
 doctrine, and a publisher of this glad tidings  
 of the kingdome, who doth not coldely, bare-  
 ly, or nakedly speake and talke of the same,  
 as they vse commonly for too doe, which are  
 not touched, nor feele any comforte of the  
 thing, that is tolde, but he preacheth it, that  
 is to say, liuely, couragiously, with a zealous  
 minde, and seruent spirite, with greate ioy,  
 and



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and from the bottome of his hearte prayseth,  
aduanceth, extollet and openly commen-  
deth this same vnto the people. And that you  
may not thinke this to be a small blessing of  
God, or a meane commendation of this doc-  
trine, that Christ himself is a messenger and  
Preacher of the same, reade at your leysure  
the first Chapter of the Authoz of the Epistle  
vnto the Hebrues, and there you shall finde  
that hee reckoneth it for a passing mercie of  
God, and a singuler dignitie and priuiledge  
of that time, that God spake not vnto them  
by the Prophetes, as he did at sundry times,  
and in diuers manners in the olde time to  
their fathers, but by his owne sonne Iesus  
Christ. Now sith the dignity and excellencie  
of this doctrine of the Gospel is so greate, as  
that indeede according to the signification of  
the worde, it is vnto all Gods deare chilozen  
that haue at anye time felte the grieve of  
conscience and sorowes of death, a good  
newes and a moste ioyfull tydings whiche  
rayseth them vypp from the bottomelesse pit  
of Hell vnto the glorious kingdome of Hea-  
uen; what is too bee thought of those misera-  
ble wretches which disoeyne and contemne  
it, reproche and reuile it, as did that wic-  
ked Winchester, who moste blasphemously  
in

in the hystorie of iudge Hales, as you maye  
read in the monuments of Martyrs, termeth  
it the doctrine of desperation: But if he that  
despiseth Moyses law (as the wyter vnto  
the Hebrues speaketh) dieth without mer-  
cie vnder two or three witnesses: of howe  
muche forer punishment suppose yee shall  
he be worthy, which treadeth vnder foote  
the Sonne of God, & counteth the blood  
of the Testamēt, as an vnholly thing, wher-  
with he was sanctified, and doeth despite  
the Spirite of grace? By the example of  
whose straunge and fearefull ende, let all per-  
secuting and gibing Papistes learn to trem-  
ble at the iudgementes of the Lorde, and re-  
uerentlie esteeme of the preaching of hys  
Gospel. Whome I beseeche the Lorde,  
if it bee his holpe will, too Lighten with  
his Holpe Spirite, that they may at length  
see theyr Blinde and Superstitious errors  
and forsake them, that the doctrine of  
Christe uttered by the Ministerye of his  
Seruauntes the Preachers, may bee vn-  
to them indeede gladd newes and ioyfull  
tydings vnto Saluation for his Christes  
sake.

Fourthly, all Ministers and Preachers  
haue out of this example of Christe too learne  
what

Heb. 10. 28. 29

What doc-  
trine Mini-  
sters ought  
to preach.

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*Mat. 3. 2.*

*Mat. 10.*

*Antiphraſti-  
call Doctors.*

what doctrine to deliuer vnto their audience,  
 namely, the ſame which our Sauour Chriſt  
 preached, that is the Goſpel of the kingdome,  
 the which Iohn the Baptiſte taughte before  
 him, ſaying: Repent for the kingdome of  
 Heauen is at hande: And the Apoſtles of  
 Chriſt by him ſent forth to preach, receiue a  
 charge to preach y<sup>e</sup> ſelfſame doctrine to be hath  
 preached before. As ye go (ſaith Chriſt to the)  
 preach, ſaying: The kingdō of Heauē is at  
 hand. We haue the firſt an exāple of diligēce  
 commended vnto vs in Chriſt, preaching this  
 goſpel of the kingdom in al the Synagogues  
 of the Iewes: And Secondly a forme or pat-  
 terne according wherunto we ought to frame  
 and make all our Sermons. By the firſt are  
 condemned all Strawberie Preachers, as  
 the good old Father Latimer ſomewhere ter-  
 meth them, for that like vnto ſtrawberries,  
 they come in the Pulpit but once a yere; and  
 alſo all Antiphraſticall Doctours amongeſt  
 the Papistes or elſewhere, which haue their  
 names of teaching, as a mountayne in Latin  
 hath his name of moouing, I meane onely  
 ſuch Doctours as boalt of the bare title, and  
 name of Doctour, but yet neuer teach, nor  
 preach, ſuch as are in the Popes kingdom  
 no dayncies, and I pray GOD, there bee  
 none



none of them in England. As the Pope his  
doctours haue diuers strange titles, amongst  
the rest, some Sorbonicall, and others Sera-  
phicall: so if it please his holinesse hee may  
terme these vnteaching Teachers, Doctors  
Antiphrastricall, which playne English peo-  
ple maye call Dumbe dogges. For so hath  
the Prophet Isay named them many peeres  
ago, inueighing very holly agaynst them in  
his fifty sixe Chapter of his prophesie: and  
Christe by diligent preaching condemneth  
their insufferable slouth & idlenes; the which  
because I haue somewhat touched before, I  
will here let passe without further reprehensi-  
on, briefly exhorting once againe all godlie  
Pastours neuer to let this example of Christ  
to departe out of their memories, by which  
they may be admonished and also encouraged  
to bee paynefull and diligent in propoun-  
ding and setting forth vnto their Flockes  
and chardges, this good newes and glad ty-  
dings of the kingdome: that is, of a deli-  
uery from Tyranny and bondage, and of  
a generall saluation in Christe offered vnto  
all those, which with a true faith embrace and  
beleue the same.

The Seconde note that Preachers haue  
to learne out of this example of Christe is to

A Sermon preached

XC  
see that their doctrine bee conformable vnto  
his doctrine (as I somewhat touched before,)  
that is, that they preache the Gospel of the  
kingdome, that is to say reconciliation with  
God, repentaunce and forgiveness of sinnes,  
& faith in Christ. For that these are the partes  
of this Gospel of y<sup>e</sup> kingdome it hath appea-  
red before, by the words of Christ the best ex-  
pounder of his own meaning, where he saith:  
The time is fulfilled, and the kingdome of  
god is at hand: repent and beleue the Go-  
spel. This thing Paul very wel vnderstanding  
in his owne person, setteth downe the office  
and duetie of al Ministers, where he writeth:

2. Cor. 5. 20. 21 Now then are we Ambassadors for Christ,  
as though God did beseech you through  
vs, we pray you in Christ his steede that ye  
be reconciled vnto god. For he hath made  
him to be sin for vs, which knew no sinne,  
that we shoulde be made the righteousness  
of God in him. Which words may serue in-  
deede in steade of a very good commentary to  
expound vnto vs, what it is to preach the Go-  
spel of the kingdō: namely, in Iesus Christe  
his name, for to preach vnto al mē free recon-  
ciliation vnto God; & therefore a little before  
doth he call this doctrine, the ministry of re-  
conciliation. This therfore teacheth vs the way

ver. 18.

to saluation not to consist in any merits or desert of man, but by repentance acknowledging our sinnes, & by onely faith in Christ apprehending the assurance of the pardoning and forgiving of the same: insomuch that all those which either cannot or else with Christe and his apostles do not preach this doctrine, they are no Disciples of Christ, nor fitt ministers of the Gospel; and therefore let vs pray to God, that they may be remooued, and that others whom God hath endued both with wil and abilitie may bee placed in their roomes and steades, which to the comfort of our consciences may deliuer vnto vs this good newes and glad tydings of the kingdome.

Fifthly, if it bee required in euerie Preacher, that in his preaching, he followe onely *this pattern of our Saviour Christ, teaching vnto God his people this doctrine of the Gospel of the kingdome, that is, preaching in the name of Christe, repentance & forgiveness of sinnes, & faith wh is towards our Lord Iesus;* then al popish Preachers which haue taught & daily to the infecting of many consciences doe teach that Iesus Christe is not the onely sauiour; that ther are more intercessors & mediators betweene God & man thā only Christ Iesus; that vpon payne of damnation, wee



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A Sermon preached

must beleeue their vnwritten verities and fathers traditions, that forgeuenesse of sinnes is purchased otherwise then onely by faith in Chyist, preach not the Gospel of the kingdome with Chyist, albeit they prate neuer so much to the contrarie. May so farre off are they from preaching of this which onely they shoulde preach, that in steede of teaching this gladd tydings of reconciliation, they set a broch their own dreames and fantasies, preaching onely themselves and their owne wicked constitutions and ordinances; the breach whereof they more eagerly and bitterly pursue then the violating of God his owne commandementes, as is euident by sundry and many examples, amongst the rest, these: He that in the holye time of Lente eateth egges or white meate (as they cal it) is a Lollarde; but he that eateth Marchpane, Marmalade, Figges, raysons, & other delicate and dainty iunckets so long till he crie agayne, holde Belly hold, and drinketh wine of the best and mooste delicious till hee ware redde aboute the gilles, & that the signe take him in the head, he kepeth a very good lenten fast & is a good catholike. A minister that is honestly married, liueth in uncleannes & adultery, and by their lawes is by no meanes to be suffered: but hee  
that

that bowling Popish chastity, kepeth a strumpet priuily, is a meete Priest too offer by the popish sacrifice.

What should I stand to wearie both my self and you in reckoning by a number such like, sith there is a booke abroad that may be had of euery one, which hath gathered together five hundred Popish errors directly agaynst the worde of God, the which they mainteine both with fire and sworde, and yet forsoothe must they needes be the true Catholikes, and their Preachers, the onely Preachers of the Gospel. But examining their doctrine by this patterne of Christe his preaching, you shall easily find that they preach nothing lesse then this Gospel of the kingdome: against the onely true Preachers & Teachers wherof they beare mortal & deadly hatred, most cruelly murdering and killing them wheresoeuer they can catche them. And yet must wee needes count such as haue bene such fellows as these, of the which there are in this land to many, the which haue both persecuted the true members of Iesus Christ, & opely & blasphemously haue taughte horrible impieties and manifest contradictions vnto this Gospel of the Kingdome; muste wee I say accounte these for fitte Preachers and Min-

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grandus

Ministers of the Gospel? Durandus a notable Rabbin of the papists, in his book which he calleth *Rationale Divinorum*, wherein he giveth a reason of the signification of everie thing in the Pope his holie mysteries saith, that the Crane or wethercock that standeth on the top of the steeple, doeth signifie the Preachers (so high is this profound Doctor in his divinity, that almost at the very first plunge he leapeth into the very toppe of the steeple) and meaning popish preachers (for as for others that indeed teach the Gospel, the Pope holdeth for Heretikes) he speaketh in good sooth more truly than he was aware of: For with the wethercocke they turne with everie winde of chaunge and alteration. And of these popish wethercocks it is that I speak, which have turned with all the foure winds, and are as likely to turne agayne if there were a swift winde to blowe, which I trust they shal never see, albeie they long sore for to see it: but I hope the Lorde will so blesse our gracious Queene with a long and prosperous raigne over us, that they shall bee disappointed of their popish expectation. These idolatrous Masse Priestes and Timeservers, how shall they with any fruit preache repentance unto others, one parre of this Gospell of the kingdome,

popish turn-  
the masse-  
priestes are  
fit Prea-  
chers of the  
ospel.



kingdome, hauing themselves beene open  
 persecutors, and publike preachers against  
 Christ and his kingdom, and yet neuer shew-  
 ed forth any fruites of repentaunce for the  
 same. As they haue with Peter denied their  
 Maister, and with Paule persecuted Christ:  
 so if they haue truely repented with Peter,  
 let the Congregation bee witnesse of their  
 teares that they may thanke G D D for  
 their conuersion: if they haue with Paule hear-  
 tely sorrowed for persecuting of Christe, let  
 the Church of G D D heare them make like  
 confession of their faulte as Paule did, saying:

This is a true saying, and by al meanes wor-  
 thy to be receyued, that Christ Iesus came  
 into the worlde to saue sinners, of whome  
 I am chiefe. And in another place speaking  
 of Christ his appearing vnto him, as well as  
 too the rest of the Apostles, he speaketh thus:  
 And last of al he was seene also of me, as of  
 one born out of due time. For I am the lest  
 of the Apostles, which am not meete to be  
 called an Apostle, because I persecuted the  
 church of God. Sith that it hath pleased our  
 mercifull prince, to pardon their Lues, who  
 hadde moste iustly deserved for their double  
 idolatry & double hypocrisy to haue bin dealt  
 withal, as zealous Iosias serued the priests of

*1. Tim. 1. 15.*

*1. Cor. 15. 8. 9.*

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 Baal, or as the Lorde in Ezechiel willed the  
 backesliding Leuites to be handled, let them  
 not bee ashamed to satisfie the Christian con-  
 gregation whome they haue so grievously of-  
 fended. And surely if they haue vnfeinedly re-  
 pented, they will not sticke in the presence of  
 the congregation too acknowledge their of-  
 fence, that as they haue had the whole worlde  
 witnesse of their iniquitie, so they may haue  
 numbers of Gods people to beare recorde of  
 their sorowe, to prayse G D D for his mer-  
 cie towardes them, and too prae that they  
 may hencefoorth continue stedfaste vnto the  
 ende. The Lorde at the length, if it bee his  
 wil open their eyes, that they may see the hai-  
 nousnes of their former transgressions, that  
 they may truly acknowledge them, ear-  
 nestly repent them, and bee heartely sorrie  
 for them: that as heretofore they haue per-  
 secuted the Church of G D D, and preached  
 Doctrine blasphemous vnto this Gospell of  
 the kingdome; so now rising agayne with  
 earnest purpose neuer so too fall anie more,  
 sith they occupie the places and roomes of  
 Preachers, they may shewe themselves  
 Faythfull and paynefull followers of this  
 diligence of Christe in preaching the Gospell  
 of the Kingdome, that they may bee counted  
 worthe

worthie of this office & calling, by theyr godly trauel & earnest diligence: about the setting forth of the which, God his people may haue good occasion to say of them too the glory of God, that which the brethren hearde sometime of Paule: He which persecuted vs in times past, now preacheth the faith, which before he destroyed. This I pray God if it be his will, wee may truly say of them, or else bee quite & cleane discharged of them, rather then too the offence of the godly, they should shew forth no fruites of repentance, nor care of discharging their duties in their callinges.

Sixthly, in that the doctrine of Christe is *A comferte* sayde to be the preaching of the Gospel of the *both for the* kingdome, here is set downe a singular com- *preacher and* fort both for the Preacher too goe boldly for *also for all o-*warde in the preaching of the same; and also *thersthe pro-*for the hearer not to be discouraged with any *fessors of the* worldly feare of professing and embracing of *Gospell.* the same. For as touching the Preacher, let him consider that he preacheth the doctrine of the kingdome, not of man, but of G D D; the force whereof is suche against all the potentates, and mightie Tyrantes, of the worlde, that it will plucke vp and roote oute, destroy and throwe downe, whatsoeuer listeth vp it selfe against the same. And as concerning



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Durandus

Ministers of the Gospel? Durandus a notable Rabbin of the papists, in his book which he calleth *Rationale Divinorum*, wherein he giveth a reason of the signification of everie thing in the Masse his holie mysteries saith, that the Crane or wethercock that standeth on the top of the steeple, doeth signifie the Preachers (so high is this profound Doctor in his divinity, that almost at the very first plunge he leapeth into the very toppe of the steeple) and meaning popish preachers (for as for others that indeed teach the Gospel, the Masse holdeth for Here ikes) he speaketh in good sooth more truly than he was aware of: For with the wethercocke they turne with everie winde of chaunge and alteration. And of these popish wethercocks it is that I speak, which have turned with all the foure winds, and are as likely to turne agayne if there were a swift winde to blowe, which I trust they shal never see, albeit they long sore for to see it: but I hope the Lorde will so blesse our gracious Queene with a long and prosperous raigne over vs, that they shal bee disappointed of their popish expectation. These idolatrous Masse Priestes and Timeservers, how shall they with any fruit preache repentance unto others, one parre of this Gospell of the kingdome,

popish turn-  
re masse-  
priestes are  
fit Prea-  
chers of the  
ospel.

kingdome, hauing themselves beene open  
 persecutoꝝ, and publike Preachers against  
 Christ and his kingdom, and yet neuer shew-  
 ed forth any fruites of repentaunce for the  
 same: As they haue with Peter denied their  
 Maister, and with Paule persecuted Christ:  
 so if they haue truely repented with Peter,  
 let the Congregation bee witnesse of their  
 teares that they may thanke G D D for  
 their conuersion: if they haue with Paule hear-  
 tely sorrowed for persecuting of Christe, let  
 the Church of G D D heare them make like  
 confession of their faulte as Paule did, saying:  
 This is a true saying, and by al meanes wor-  
 thy to be receyued, that Christ Iesus came  
 into the worlde to saue sinners, of whome  
 I am chiefe. And in an other place speaking  
 of Christ his appearing vnto him, as well as  
 too the rest of the Apostles, he speaketh thus:  
 And last of al he was seene also of me, as of  
 one born out of due time. For I am the lest  
 of the Apostles, which am not meete to be  
 called an Apostle, because I persecuted the  
 church of God. With that it hath pleased our  
 mercifull prince, to pardon their Liues, who  
 hadde moste iustly deserved for their double  
 idolatry & double hypocrisy to haue bin dealt  
 withal, as zealous Iosias serued the priests of

1. Tim. 1. 15.

1. Cor. 15. 8. 9.

A Sermon preached

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Baal, or as the Lorde in Ezechiel willed the  
backesliding Leuites to be handled, let them  
not bee ashamed to satisfie the Christian con-  
gregation whome they haue so grievously of-  
fended. And surely if they haue unfeinedly re-  
pentred, they will not sticke in the presence of  
the congregation too acknowledge their of-  
fence, that as they haue had the whole worlde  
witness of their iniquitie, so they may haue  
numbers of Gods people to beare recorde of  
their sorowe, to prayse G D D for his mer-  
cie towardes them, and too praise that they  
may hencefoorth continue stedfaste vnto the  
ende. The Lorde at the length, if it bee his  
wil open their eyes, that they may see the hai-  
nousnes of their former transgressions, that  
they may truly acknowledge them, ear-  
nestly repent them, and bee heartely sorrie  
for them: that as heretofore they haue per-  
secuted the Church of G D D, and preached  
Doctrine blasphemous vnto this Gospell of  
the kingdome; so nowe rising agayne with  
earnest purpose neuer so too fall anie more,  
sith they occupie the places and roomes of  
Preachers, they may shewe themselves  
Faythfull and paynefull followers of this  
diligence of Christe in preaching the Gospel  
of the Kingdome, that they may bee counted  
worthe



worthie of this office & calling, by theyr godly trauel & earnest diligence: about the setting forth of the which, God his people may haue good occasion to say of them too the glory of God, that which the brethren hearde sometime of Paule: He which persecuted vs in times past, now preacheth the faith, which before he destroyed. This I pray God if it be his will, wee may truely say of them, or else bee quite & cleane discharged of them, rather then too the offence of the godly, they should shew forth no fruites of repentance, nor care of discharging their dueties in their callinges.

Sixthly, in that the doctrine of Christe is *A comforte* sayde to be the preaching of the Gospel of the *both for the* kingdome, here is set downe a singular com- *preacher and* fort both for the Preacher too goe boldly for, *also for all o-*warde in the preaching of the same; and also *thers the pro-*for the hearer not to be discouraged with any *fessors of the* worldly feare of professing and embracing of *Gospell.* the same. For as touching the Preacher, let him consider that he preacheth the doctrine of the kingdome, not of man, but of **G D D**; the force whereof is suche against all the potentates, and mightie Tyrantes, of the worlde, that it will plucke vp and roote oute, destroy and throwe downe, whatsoeuer listeth vp ic selfe against the same. And as concerning

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Jer. 1. 18. 19

both preachers & professors of this gospel of the kingdome, let them comfort themselves with like hope of assurance in God his mighty protection, as he sometime promised unto the Prophete Ieremie; namely, that hee wyl make them a defended Citie, and an iron pyllet, and walles of brasse, agaynst all resistors and gapersayers; so that they may well fight agaynst them, but they shall not preuaile agaynst them, for that the Lorde is with them, for to deliuer them. And so true is this promise of God his assistance, and the force so mightie of this kingdome preached, that the persecutors of al ages haue felt the wonderfull power of the same, when as they haue laboured most earnestly to thrust it forth from them: and euen then hath it gotten the victorie, when as it hath beene most hotly and vehemently assaulted. And no maruaile, for the kyng of this kingdome is good, whose Throne is heauē and the earth his footstool; who with one blaste of his mouth, is able to throwe downe all the wicked of the worlde into the bottoomelesse pye of hell: So that after al thepy struing and struglyng, they shal at the length, wyl they nyl they, in spite of thepy teth, geue ouer as banquished, & yeeld the victorie unto God the Lorde and ruler of this

this kingdome. We see in worldly matters,  
 what boldnesse and encouragement wicked  
 men manye times doo take too goe stoutly  
 forward in bad practises, and stiffly to auouch  
 the mayntenance of naughtie causes, and that  
 onely because they thynke with the counte-  
 nance & authoritie of some, whom they serue  
 to beare out the matter: and shall the childre  
 of this worlde be wiser in theyr generation,  
 than the children of light: shall the continu-  
 nance of a mortall man, many tymes embol-  
 den euill disposed persons to aduenture farre  
 in vngodly cases? and shal there dwell such  
 weakenes in Preachers of the Gospel of the  
 kyngdom, or such cowardly feare reign in the  
 heartes of the professors of this glad tydings  
 of the kingdome, that the mightie power of  
 the eternall and most puissant GOD, whose  
 voyce deuidereth flames of the fyre, and maketh  
 the wildernesse, even the wildernesse of Ka-  
 deish, too tremble, and not bee of as greate,  
 nay of farre greater force too encourage vs  
 boldly too stande too the auouchyng of this  
 Doctrine of the glad tidynge of the Gospel  
 and euerye parte and parcell of the same,  
 not fearyng nor weighyng what man can  
 doo vntoo vs, especially forasmuche as  
 wee

*Psalm. 29. 7. 8*



wee haue plentifull examples in holy Scrip-  
ture, how God from time to time, both before  
and after the law, and also in the time of the  
Gospell hath in a mightie hand and outstret-  
ched arme defended his people, and geuen the  
ouerthrow vnto the persecutozs of his church.  
Pharao the Archpersecutor of the childezen of  
Israell, the Church of God in Egypt. First  
in his whole kingdome being punished with  
ten notozious plagues, was afterwarde both  
hee and his ouerwhelmed and drowned in  
the waters of the redde Sea. And this was  
doone before the giuing of the law by Moises.

*God in all a-  
ges hath ge-  
uen a mighty  
ouerthrow to  
the persecu-  
tors of the gos-  
pel.*

After the lawe was geuen, letting passe di-  
uers examples of God his reuengement shew-  
ed vpon the aduersaries of his Church, Let  
vs come too the great father of Idolatrie  
and mightie mainteyner of strange worshyp,  
I meane Achab with wicked Iesabell his  
wyfe, both of them great persecutozs of the  
true worshippers of God, and amongest the  
rest greedily thirsting after the blood of the  
Prophet Helias, was hee not wounded with  
the shot of an Arrowe in battayle against the  
Assirians, and so came to a miserable & wret-  
ched ende; and she by her owne seruantes pit-  
ched downe headlong out of an high window,  
hauing her Baynes dashed out against the  
stones,

stones, her body crushed in peeces, vnder Iehu his Horses fecte, and afterwards eaten by with dogges, all saue the head, and palmes of her handes ; and her Idolatrous priests of Baal, some slayne at the brooke Kishon, and the rest afterward murdered in theyr temple by Iehu, and their Temple also turned to a draughthouse: Did not the Lorde render seuen folde into their bosome, and make a spectacle vnto the whole worlde, the Babylonians which cruelly persecuted the people of God, and threescore and ten peeres held them in miserable captiuitie and bondage. Senacherib that sent the huge host against Hezechiah the kyng of Ierusalem, had in one night an hundred fourescore and five thousand of them slaine by the Angel of the Lord, and he himselfe afterwarde murdered by his owne sonnes, as hee was worshipping in the Temple his Idolatrous God Nisroch. And to come vnto the times of the Gospell after Christ, how escaped the thre Herodes: of the which Herode the great and Herode Agrippa, the one persecuted Christe, & slue the children of Bethleem, the other murdered Iames the Apostle, and had thought also to haue slaine Peter, the third called Herode Antipas, he beheaded Iohn the Baptist: dyed not the two

*Senacherib.*

*The three  
Herodes.*

*first*

*The Jewes.*

fyrst the vile and fylthie death of the greate  
 Tyrant Antiochus, of whom you reade in  
 the Machabees, that is too say: were they not  
 alpye eaten vp with wormes oz lice ingende-  
 red in theyr bloody bodies, and ended theyr  
 wicked liues with such a strong sauour and  
 most horrible stench, that no man was able to  
 abide oz come neare them? The thyrd also  
 which was Herode Antipas, being depriued  
 of his kingdom, ended his life miserably with  
 his Winton Herodias in banishment at Li-  
 ons in France. Howe wonderfull was the  
 destruction of the Jewes which refused this  
 glad tidings of the kyngdome, murdered  
 Chyiste the preacher of it, and moste cruelly  
 persecuted & increated his Apostles, the mes-  
 sengers also and carriers of this heauenly and  
 most ioyful newes into al places and corners  
 of the worlde? What shoulde I heere recite  
 the feareful endes of Nero, Domitian, Max-  
 iminus, Decius, Valerianus, Dioclesian,  
 Maximian, Galerius, Maxentius, Iulian  
 the backslider, Valens Emperours of Rome,  
 and moste cruell persecutours of the Gospell  
 of the kingdome in the professours of the  
 same, their shamefull deathes haue sufficient-  
 ly declared that this Gospell of the kingdome  
 hath a kyng of suche power to maynteyne it,



as can easily in the middest of all they rage  
and iolitie, in a moment byng downe too the  
grounde all those that lyfte vp them selues a-  
gaynst him in his members. Wea wee our  
selues, a great many of vs, are hereof eyewit-  
nesses, who haue not in this lande many  
yeres sithens scene the suddaine fall of Pa-  
pistes in the chiefe of al their pride & crueltie  
in seeking by outragious Tyrannie to stoppe  
the course of this gladde tidinges of the king-  
dome. Oh that wee coulde as well learne to  
bee thankfull for God his mercies, and ear-  
nestlie call vppon him in our faithfull pray-  
ers, that hee will continue amongst vs the  
preaching of this Gospel, in mosse pure and  
sincere manner, and that we may stoutly stand  
vntoo the ende in the defence of the same. For  
I see surche faintnesse and coloues in labou-  
ring for the pferment of good causes, & sue-  
ing for redress of manyfold abuses, as wel in  
the Church as in the cōmon wealth, to reigne  
in both high and low, and both Priestes and  
Prophet; that I feare me (my beloved) if God  
for our sinnes shoulde take away our godly  
Queene (the lines of whose prosperous reign  
I humbly beseech him too stretch out in longest  
measure, yther is likely to ensue a general de-  
fection & falling away in time of persecution.

The

The Lorde forbid it shoulde be so, and graunt  
 that for no feare wee euer shrinke from this  
 Gospell of the kingdome, but let vs comforte  
 our selues and incourage one an other vnto  
 constancie, for that we are imbracers of that  
 doctrine whose authour is a king, yea a mightie  
 and moste glorious and puissant King, a  
 strong bulwarke to his louing subiectes, and  
 such a vehement terrour vnto his aduersaries  
 and persecutours of his woorde, or any parte  
 thereof in his pooze members, that there was  
 yet neuer any Tyrant which set neuer so good  
 a face or sterne countenance agaynst the pro-  
 fessours of the Gospell of the kingdome, but  
 at one tyme or other he hath trembled and sha-  
 ken like an Aspen leafe, fearing in his consci-  
 ence the might and power of this king, whom  
 he hath strugled and wastled againste, in the  
 followers of this doctrine of the kingdome.  
 Well therefore may Tyrantes labour to stop  
 the passage of this Gospell of the kingdome,  
 that it haue not his free and full course among  
 God his people, and well may they endeavour  
 tooth and nayle to withdraue theyr neck from  
 obedience vnto Christe the king of this king-  
 dome, saying: Let vs breake his bandes and  
 cast his cords from vs, but he that dwelleth  
 in heauen shall laugh them to scorne: the  
 Lorde

*Psal. 2. 3. 4.*

Lorde shall haue them in derision: yea hee shall crush them with a Scepter of iron, and breake them in peeces lyke a potters vessel. Let all kinges therefore now be wise, let all iudges of the earth be learned, let them serue the Lorde in feare, & reioyce in trembling. Yea let vs al (beloued) kisse the sonne of the Lorde of this kingdome, the glad tidings whereof we preach vnto you, leaste hee be angry, and wee perishe in the way, when his wrath shall sodenly burne. Blessed are they that trust in him, yea, happy and thrise happy are they which continue in the doctrine of the Gospel of this kingdome vnto the end: wherein **GOD** the father of **Christe** **Iesus** the king of this kyngdome strengthen vs for euer against al the assaults of **Satan** and his ministers most steadfastly to stand: for they only which so doe shall bee saued.

There is yet an other lesson very necessary to bee noted out of this part generally for all our brethren w<sup>h</sup> are preachers, the which is to bee gathered of these two thinges: firste that **Christ** is here saide to haue preached; and secondly **h**e preached the Gospel of the kyngdome. The first sheweth them the maner how to behaue themselves before their audiẽce in

h

the

*Mat. 24. 1.**A very necessary lesson for all preachers.*



What is re-  
quired in pre-  
ching.

the deliuerie of the worde: and the second tea-  
cheth them what ought too bee the matter of  
their Sermons. Concerning the first, that is  
the manner required in opening the worde,  
as we doe learne out of this place that Christ  
preached, so likewise ought euery one that is  
a Preacher of the worde, in deede to preach  
the same. For there are a great many wh haue  
the name of Prechers, yea which are counted  
alone to excell in preaching, which in deede  
doo nothing lesse then preache: For there is  
more required in preching, than a bare decla-  
ring and deliueyng vnto the people the word  
of God, and suche thinges as are contained in  
the Scripture. For, Preaching requyrez an  
earnest and wylling minde, a bolde spirite, a  
feruent desire, a glad & ioyfull affection from  
the very hearte, to extoile, aduance, commend  
and set forth openly before all men, the word  
of God, and glad tidinges of the kingdome,  
without all respect of filthie lucre, or vaine  
seeking to please men, for they which so doo  
are not the seruantes of God.

And that Christe did in this sort publishe  
this Gospel of the kyngdome, the worde  
which the Euangelist heere vseth for preach-  
yng, doeth sufficiently declare to the skillfull  
eyther in the Greeke or Latine tongue. For it  
sig.

signifieth, as I haue partly noted before, with willingnesse, zeale and diligence, too prayse and set forth openly. Here is therefore set forth vnto vs in Christe a patterne: firste of the manner of teachyng which Preachers ought too vse, namely that it bee not doone of constraint, but willingly; and not loosely, but with care; not for lucre, but for edifyng of the flocke; not coldly, but of zeale: All whiche thinges Peter in the fifth Chapter of his first Epistle, and in the second and third verse doth in playne wordes, commaund vnto the preachers. Paule also in the Actes of the Apostles calleth to witnesse all the Elders of the congregations of the Ephesians, that he sincerely performed all these duties and wil- leth them also to doe the like. You knowe (sayth he) from the first day that I came into Asia, after what manner I haue been with you at all seasons, seruing the Lorde with all modestie, and with many teares & tentations which came vnto me, by the laying awaite of the Iewes, and howe I haue kept backe nothing that was profitable, but haue shewed you, and taught you openly and throughe euerie house, witnessing both vntoo the Iewes

*A pattern  
for preacher.*

*Act. 20. 18.*

*19. 20. 21.*

and vnto the Grecians, the repentance to-  
wardes God, and faith towardes our Lord  
Iesus Christ, the very effect and summe of the  
kingdome, which Christ is saide to haue prea-  
ched. The which diligence and carefulnes he  
afterwardes earnestly commendeth vnto the  
Elders them selues, too bee practised to-  
wardes their seuerall charges: but (alas)  
where is this willingnes, where is this ser-  
uent desire, where is this bolde spirite, where  
is this ioyfull and glad affection that was in  
Christe to preach the grace of the kingdome  
of God, to set forth vnto all men the reconci-  
liation of mankind, and restoring of al things  
with all earnestnesse of spirite, and mightie  
power of the woorde? howe many of vs are  
there that cannot preach at al, being in trueth  
but idols of preachers, and fitter too bee sent  
backe agayn to theyr prophane occupations,  
than to possesse the places of ministers, in w  
they onely fat theyr owne paunches, & starue  
the soules of theyr poore flocks? How many of  
vs are dumb dogs, that can, but wil not bark,  
which lie and sleepe and delight in sleeping,  
whiche are soo greedy that they neuer haue e-  
nough, which say, as it is in y<sup>e</sup> prophet: Come  
I will bring wyne, & we will fill our selues  
with strong drinke, and to morrow shal be

*Esay. 56. 12.*

I will bring wyne, & we will fill our selues  
with strong drinke, and to morrow shal be



as this day, and muche more abundaunt:  
 What shoulde I saye of them that set theyr  
 boyce, and frame theyr countenaunce and ge-  
 sture moze lyke vnto those that pronounce an  
 Oratio in the scholes of the Rhetoriciāns, than  
 lyke vnto those that shoulde so behaue them-  
 selues in all these as the spirite of the Lorde  
 effectually workyng in their heartes, shoulde  
 minister and offer occasion according to their  
 own inward feeling: of the which a great ma-  
 ny are altogether voyd, being nothing at al  
 moued in heart with that wh outwardly they  
 pronounce with the mouth: vnto whom I may  
 also adde those dreamers which so coldly and  
 faintly deliuer theyr matter vnto theyr audi-  
 dience, as if they were halfe sleeping & halfe  
 waking, giuing iust occasion vnto theyr hea-  
 rers to thinke that they haue no zeale at al; &  
 therefore no marueyle if theyr colde sermons  
 take as colde effect in the mindes of those be-  
 fore whom they speake.

All these therefore are vnmeet to bee  
 Preachers of the Gospell of the kyngdome.  
 For it is requisite that they which are put in  
 truste with this heauenly embassage concer-  
 nyng the manner of vttering of it, shoulde  
 learne of Christe whiche hath gone before  
 them

xc
 them in this office, this one point, namely, that they preache it, that is to say, with al the powers both of heart and minde, in great zeale of spirite, and earnestnesse of louing and willing affection deliuer it vnto the people. For this feruencie and earnestnes in the preacher, is it in deede which pearceth deepe into the conscience of the hearer, **G O D** his spirite woorking beleewing, attention, and heeds taking vnto that whiche hee hearing proceede from the Teacher with zeale, is moued rather to embrace for that hee is perswaded that the preacher him selfe is inwardely touched with a ioyfull and goodly feeling of that which outwardly hee with suche feruencie of spirite propoundeth vnto others. What fruit hath folowed this kind of teachyng, and how plentifully God hath blessed the labours of those which followyng this example of Christe, haue preached, that is, as hath beene shewed, how boldly, willingly, and zealously, taught this worde vnto others, the whole Historie of the Actes of the Apostles, dooth sufficiently witness: where yeu shall fynde recorded, Loke **G O D** by the woorkyng of his holy spirite hath geuen such force to this zealous and feruent manner of teaching in his Apostles, that it hath so pear-  
ced

ced and pricked the very heartes of the hearers, that in greate numbers, they gaue credite vnto the word: which was preached, and earnestly repented of theyr former wicked liues. This zeale and feruencie I pray **GOD** graunt to all vs that are Preachers the which was in Christ and his Apostles; and also the like effect of beleefe, and repentance in the hearers. Thus much of the manner of openyng of the woordes of **GOD** vnto our audience, vpon that it is heere said, That Christ preached.

*What ought  
to be the ma-  
ter of all ou-  
sermons.*

Now followeth also to bee touched, briefly, the seconde thing that Preachers in theyr Sermons haue to obserue by the example of Christ out of this place, which concerneth the matter of theyr preachinges, namely, the Gospel of the kingdom, that is the word of **GOD**: by the preaching whereof, God setteth vp a kingdome among men, reigning in the heartes of the faythfull, vnto theyr saluation, subduying in them theyr corrupt affections, and framyng theyr mindes vnto a wyllyng obedience vnto him. Christe is heere sayde too haue preached the Gospell of the kingdome: & in another place he sayth of hym selfe, that the words which he spake, he spake not of himselfe: agayne, that he gaue vnto them

*Iohn. 14. 10.  
Iohn. 17. 8.*



40  
Mar. 28. 20.

Cor. 10. 33

John. 10. 3.

Pet. 1. 4.

the woordes which his father had geuen hym. The Apostles sent out by Chyriste into the worlde to preach, receyue their commission to teach not what they themselves thinke good, but onely suche thinges as Chyriste commaunded them. Wherefore Paule as a careful scholer to obserue the commaundement of his maister, sayth vnto the Corinthians, that hee deliuered vnto them no other thinges, but such as hee had receiued of the Lorde. With the Prophetes in all theyr sermons it is vsuall, Thus sayth the Lord, Thus sayth the Lord, Thus sayth the Lorde. And Chyriste witnesseth of his sheepe, that they wyll heare his voyce, & that the strangers voyce they wyl not heare. Peter also willet that yf any mā speake, hee shoulde talke as the woordes of God. It appeareth therefore by all these Testimonies and chieflie by the example of Chyriste hymselfe, that the matter of our Sermons must bee the Gospel of the kyngdome, that wee muste not speake of our selues, that wee muste speake that which the Father hath geuen, that we must preache onely that which we are commaunded, that wee must deliuer such doctrine as wee haue receiued of the Lorde, that in all our sermons wee must haue this warrant, thus saith the Lord,

that

that we must not vse towardes our sheepe  
the voice of a stranger; that whensoever we  
speake, we must talke as the wordes of God,  
that is in a woorde, that in the congregation  
wee teache and preache the playne and pure  
worde of **G D D** without any mixture of the  
inventions or doctrines of men be they neuer  
so good or holy. This is the vndoubted trueth  
of the everlasting God sundry times by god-  
ly and learned brethren sounded out vnto you  
out of this place, and I would to God it were  
as carefully practized of al our brethren which  
are Preachers, as it hath been by many true-  
ly taught; and then shoulde wee not heare so  
often bayn allegations of prophane Authoꝝ,  
with needelesse recitall of Heathen histories  
and testimonies of Fathers and Doctoures:  
the w<sup>ch</sup> as I do not cōdemne, but highly praise  
God for his good giftes in suche thinges as  
they haue writtē wel: so would I wish y<sup>t</sup> they  
might be reserued for fitter times and places,  
that whē we speake before the Lord & frō the  
Lord in y<sup>r</sup> pꝛesēce of his people, we onely deli-  
uer his charge & cōmandements, whose Mes-  
sengers and Embassadoures we are, profes-  
sing with Paule no other knowledge but the  
knowledge of Iesus Christ crucified simplie  
and playnely without excellencie of woordes

of wisdom shewing the testimony of God,  
howsoever it bee too the Jewes a stumbling  
block, and vnto the Grecians, foolishnes. Let  
vs not make of the pulpet a schoole of philo-  
sophie, nor of the Church the deske of an O-  
rator, studying rather howe by impertinent  
stuffing of our Sermons with forrayne testi-  
monies too make vpper the time and geue a  
shewe of much reading, than by sincere tea-  
ching of the worde to edifie the congregation.  
What though the nice worldlings count this  
playne handling of the word foolishnesse? It  
is better for vs following the simplicitie of  
Christ and his Apostles to be deemed fooles,  
then contrary to the expresse commandement  
of the word, seeking to tickle & delight their  
baine eares, at their handes to be counted for  
wise & learned. It is the law of the Lord that  
is perfect, and conuertyng the soule: it is the  
testimonie of the Lord onely that is sure, &  
geueth wisdom vnto the simple. This other  
kinde of teaching which mans brayne hath  
forged, striketh the eare, but pierceth not the  
hearte, delighteth the senses of the bodye, but  
moueth not the minde, pleaseth the outwarde  
man, but profiteth not the soule. For this  
power and glorie the Lord will haue geuen  
onely vnto his worde, according as it is  
written

psal. 19. 7.



Written: The worde of God is liuely, and mighty in operation, and sharper then any two edged sword, and entreth through euē vnto the diuiding asunder of the soule and the spirite, & of the ioyntes & the marrow, & is a discerner of the thoughtes and the intents of the heart. And the Lord speaketh by his Prophete Ieremie: The Prophet that hath a dreame, let him tell a dreame, and he that hath my worde let him speake my worde faithfully: what is the chaffe to the wheate, saith the Lorde? Is not my worde euen like a fire, saith the Lorde: and like a hāmer that breaketh the stone:

The Lorde effectually touche the heartes of all our godly brethren the Preachers, due-ly too consider of the force and power of this mighty and liuely worde truely and sincerely after this example of Christ taught and preached, and then I trust they will learne with feare and reuerence purely too handle it, and think: it sufficient without all helpe of Man his wisdom or excellencie of wordes too worke conversion and Amendemente of life in the Hearers, that this too common a faulte in seeking, in preaching too please the vayne Humour of Curious eares maye bee redressed and auoyded.

And

And thus muche of the maner and matter of preaching.

*The seconde  
point of the  
second parti-  
cular member  
in the first ge-  
nerall parti-  
tion.*

*Christ a most  
perfect Physi-  
ion.*

Now followeth in the order of the words, that Christ, besides preaching and teaching, healed euery sicknesse and euery disease among the people. These wordes conteine the seconde point of the seconde particular member in my first generall partition: the intreatie wherof, though not so orderly, I haue reserued vnto this place, following the words of the Text as they lie, rather than curiously binding my selfe vnto the precise handling of euery parte in suche order as I firste set them downe, especially seeing that in the text there came in suche circumstaunces betweene, as coulde not be omitted without some confusion and disorder. Christe in these wordes is sette forth vnto vs a perfect Physicion, and suche a one as both in knowledge, and also in practise, which latter is too man most profitable, hath farre gone beyonde all the Physicions that euer were, are, or at any time hereafter shall bee. For we doe neuer reade of any that had eyther knowledge or practise to cure all diseases; a great many beyng as they write, and we also by experience see, by the art and hande of man vncurable, and in those also which may be healed, they many times mis-  
sing

sing the ende they shoote at, by wrong apply-  
 ing their medicines. Christ therefore healing  
 all sickenneses and al diseases among the peo-  
 ple worthely deserueth to be termed the most  
 true and perfect Physicion who by this exam-  
 ple geueth vs a certaine proofof his God-  
 heade, and also a speciall token of his infinite  
 and vnspeakeable loue vnto mankinde. For  
 in that there was no disease or sicknesse vnto  
 him vncurable, and that without the helpe of  
 Herbes, or anie other earthly meane, which  
 the Physicions of this world are wont to vse,  
 hereby is sufficiently gathered, that hee was  
 G O D, and that therefore we oughte to ac-  
 knowledge him for G O D, and with a true  
 faith beleue in him, as the very right and on-  
 ly Messias, whom the Prophet Esaias doeth  
 portraite out vnto vs by this Note of woork-  
 ing miracles, to bee knowne too bee the true  
 Christ that shoulde come, the Sauour of man-  
 kinde, as well in soule, as bodie: the which  
 Christe himselfe vseth vnto the Disciples of  
 Iohn to prooue himselfe to be the true Messi-  
 as, which question they came to aske saying:  
 Art thou he that shoulde come, or shall we  
 looke for another? To whom he aunswa-  
 reth: Shewe Iohn what thinges you haue  
 hearde and seene. The blinde receiue sight,  
 and

Mat. 11. 3. 4.



A Sermon preached

Isai. 61. 1

Luke. 4. 18.

and the halt goe: the Lepers are cleansed; and the deafe heare: the dead are raysed vppe, and the poore receyue the Gospel. Here he leadeth them as it were by the hand vnto the place of Isaias, whereby they might learne that hee was that Chyiste whiche was promised: which place to the same purpose he afterwarde in Luke allegeth vnto them of Nazareth. And this shall you finde generally obserued throughout the whole historie of the Euangelistes in al that haue been healed by Chyiste, that they reaped this benefite by the miracle shewed vpon them, that they confessed him to be the Sonne of God, and beleued in him. Thus much therefore haue we to learne for one poynte out of Chyist his miraculous curing al diseases, that hee is almighty, and hath power ouer al thinges and creatures, & therfore that he is GOD, in whom we ought to beleue and trust.

And for the second, in that hee indifferently healeth all, and refuseth none, no not the verie base and poore people as the woorde vled in this place doeth signifie, wee haue agayne to confirme our fayth in the Loue and mercifull kindnesse of GOD towards mankind, which is readie too stretch out his pitifull hande to the helping of all that are in misery.

For

For as there was no sicknesse, no disease, no griefe, no torment that came amisse vnto him: so likewise was there no person that he refused. Hee cleansed the Lepers; he set on foote the Lame; hee gave hearing too the Deafe, and spake vnto the Dumbe; hee opened the eyes of the Blinde, and delivered the possessed with Diuelles, the Sicke of the Palsey, the Lunaticke, and all others vexed with any kinde of Maladie he gently cured. And no lesse bounteous shewed hee himselfe towardes all persons of what estate or condition soeuer, yea, euen towardes his enemies. The chiefe Rulers of the Synagogue, the Beggars by the highe way side, the young with the olde, the married with the widowes, the seruants and the free, yea Malcus which came to take him, he bounteously benefited, and louingly heard him & them in all their petitions. So that if we ioyne together his omnipotencie & almightines, with his loue and bountie; the one in healing all sicknesses, the other in friendly plesuring al persons, we may learne this one Lesson out of these his miracles (that I enter not into the large discourse of them, which I neither purpose, nor louing to handle common places, neither will this time suffer, being wel spent already,) namely,

in

in the griefes and sicknesses of our selues, of our friendes to runne vnto Christ, whose omnipotencie may strengthen our faith in his ability to heale them; and his bounteousnes and louing kindnes assure vs of his willingnes to heale them, if the healing of them may bee for the furtheraunce of his glorie, or benefite of the partie diseased. For where there is both abilitie and loue as hath already beene proved too bee in Christ, in the vniuersall curing all griefes and reiecting no person; there also must needes be a willingnesse to performe the thinges requested.

*No neede in  
our sickenes  
to pray for  
helpe vnto  
Saintes.*

We shall not therefore hencefoorth neede for women in trauell too call vpon our Ladie; for the pestilence, too seeke to Sainte Roche; for the toothache, to Apollonia; the headache to Anastasius; for the Feuer too Petronel; or in any other sickenesse, to runne to anie other Popishe Saint, which are in number infinit, but only to our Sauour Iesus Christ, whom the Euangelist in this place & in these words commendeth for the moste famous and moste cunning Physicion that euer was: him therefore if we call vpon in our necessities and infirmities, we shall not faile of helpe and succour, not that we shoulde nowe looke miraculously too bee holpen in incurable diseases, or  
that



that in our sickenes wee shoulde despise and  
 contemne the helpe of the Physicion whome  
 God hath ordayned for the benefite of man,  
 and therefore to thinke him needelesse, sauiou-  
 reth strongly of Anabaptistrie: but that prin-  
 cipally and chiefly we should in such calamit-  
 ies flee vnto Christ, commending our case to  
 his good will and pleasure, and then in his  
 feare vsing other second remedies, such as hee  
 in his word alloweth, nothing at all doubting,  
 but that if it shall seeme good vnto him and be  
 profitable for vs, he will heale all the infirmi-  
 ties both of vs & ours, which earnestly & with  
 a true fayth shall crie and call vpon him. And  
 whereas I saye that in all our griefes and in-  
 firmities we must runne vnto Christ for help,  
 which then wee are sayde too doe, when as in  
 our sicknesse wee rest wholly in his good  
 wil & pleasure concerning either life or death,  
 as hee in his willedome shall seeke moste  
 expediente for vs, & yet that wee ought not in  
 any case thinke the seeking to y<sup>e</sup> Physicion to  
 be unlawfull: so likewise wee haue especially  
 to take heede that we make not the Physicion  
 our G D D, which then wee doe, when  
 as forgetting that our health commeth from  
 G D D, wee repose our whole trust and con-  
 fidence in man, as the chiefe and principall

I

Author

*A necessari  
 lessō for thos  
 that seeke t  
 the Physicion*

A Sermon preached

7C  
Authoꝝ and cause of our recovery, whereas hee  
in deed is only the instrument which it plea-  
seth God to vse for our benefit, and can no fur-  
ther pleasure vs, then it shal seeme good vnto  
God to blesse his labours. And let vs not (be-  
loued) think this admonition needeles. For it  
is a fault too cōmon amongst vs, & that which  
good men are sometyme haunted withall not  
only in this case, but also in many others, to  
giue that to the instrument and meane, which  
properly and by due right apperteineth vnto  
God, and therfore no meruaile, if being by vs  
robbed of his honour and gloꝝy, when as we  
attribute to the meane, that which belongeth  
by duetie vnto him, hee many tymes punish  
this sacriledge of ours by taking away the  
vertue & strength of natural things, that they  
woorke not in vs their vsual effect, but rather  
turne to our hurt then to oure benefit. And  
that I go not out of this matter in hande, the  
cause that many in their sicknesses neuer ryse  
of from the beddes they ly on, vntill they bee  
laide on their beere, is for that they sinne  
the sinne of Asa King of Iuda otherwyle a  
good man, that is, for that they seeke not vnto  
GOD in their disease, but vnto the phisi-  
cion.

For

For, that Asa did so it is manifest in the scripture, where it is recorded that in the nine and thirtieth yeere of his reigne hee was diseased in his feet, and his disease was extreme, yet he sought not the Lorde in his disease, but to the Phisitions: which fault as the beste of vs all by nature are ready ynough to fall intoo: so I beseech God too direct vs by his holy spirit that we doo not runne intoo it, but that in al our diseases we first seeke vntoo God to purge al sinnes which are the cause of our sicknes, and then vse the helpe of the Phisition, as a meane by whome God woorketh for our behoofe, as to his godly wisdom see meth best.

*Chro. 16, 1*

Now let vs apply this example of Christ his mercy in healing al sicknes and diseases vnto our edifying and learning. First therfore we are taught, in that Christ healeth not only those that are vexed with extreme and notorious sicknesses: but them also that were troubled with smal grieues and infirmities, (for the Euangelist vseth heere twoo Greeke wordes, the one signifying a greate sicknes and such as a man commonly keepeth his bed for, the other such a distemperature as

*Nosos  
Malakia*

*Al. 2*

*albeit*



40  
A Sermon preached

albeit it doe not in such extreeme sorte caste a man downe, yet doth it not suffer him too bee well) wee are taught I saye to shewe the like token of sincere and unfeigned loue and goodwill towardes our neighbours, not onely to helpe them in greate extremities, but also in their very least necessities. For if wee shall consider our owne cases, howe tender we are ouer our selues, and howe vnkindely wee take it, if men refuse to helpe vs euen in our smallest griefes and miseries, if there be in vs any true Loue, we will also learne to helpe others befoze they bee at the laste cast (as they say,) or befoze they bee in extreeme peril and danger, the which also this common principle may leade vs vnto: Whatsoeuer you would that men shoulde doe vnto you, doe you euen the same vnto them. If then there bee none amongst vs but he would be glad of ease and succour in his least troubles, let vs learn likewise to be readie to pittie and after our abilitye to succour others when they bee in distresse. And this louing affection of ours is not alone too bee shewed towardes the riche & mighty, in which case you shal finde a great many willing and ready to offer their seruice: but also towardes the poore & simple people, & so much the rather towardes them, as their necessitie

necessitie is the greater, and the number the fewer that in their calamities are willing too doe them good. And as it concerneth all men to learne out of this bounteousnes of Christe shewing mercye and louing kindnesse too the verye abiect and lowest estate of the people, whom men commonly contemne because of their miserie, as I say, it concerneth all men to learne by this example to haue a tender regard ouer the verye meaneeste of the common people, whiche shall stande in neede of our helpe: so doeth it apperteyne to the great men of this worlde, specially too consider of this facte of Christe, and out of it too learne this Lesson, namely too shewe themselves beneficiall and bountifull as occasion shall bee offered, to the verye meaneest of the people, and not in respect of their highnesse and great calling to despise and contemne them, which is a thing verye vsuall too fleshe and blood, to be puffed by in the pride of his authoritie, might, and power, to lifte byppe themselves a boue their bzyethen, and in hautesse to be so farre carried away, that in a manner they forget themselves to bee men, making no better accountes of the pooze people then of their Foote stoole, as it were treading and trampling them vnder their feete.

A Sermon preached

Deut. 17. 20

Wherefore it was not in vaine that GOD by Moses speaketh of the king himself that was to be chosen ouer the people of Israel: namely, that he should not haue his heart lifted vp aboue his brethren: Whereby he easely giueth to vnderstande, howe common a thing it is for one that is aduanced too dignitie and honoz too contemne his inferiour and poore brethren.

But if Christ the God of Gods and king of kinges thought it no abasing too himselfe to cure not only the maister diseases, but also the very smalest infirmities wherewith man may be grieued, and that in the very meanest person vexed with the same, let it not bee a shame for any man of what place or calling soeuer, according to his power to do good vnto the very simplest of his brethren, as their miserie and necessitie requireth.

Secondly as Christ is heere saide to haue healed as wel the small grieues as the greates diseases in the body: so ought al men to learne of him so farre as in them lyeth, so labour too restraine both in theselues and also in al those vnder their charge and gouernement, not only the grosse and notorious offences which are open to the view and beholding of al men, and  
the



the whiche when they are committed, there  
is none so simple and ignoraunte, but bee iud-  
geth them woorthy of reprehension and too  
bee condemned: but also the smaller sinnes  
and transgressions wherewith the life and  
conuerfation of a Christian, may be blotted  
and defiled, and drawen from the seruinge  
of the Lord in holynesse and righteousnesse  
all the dayes of his life, which dutie the Lord  
requireth at the hands of euery one, that by  
the death of Chryste his Sonne, he hath de-  
liuered out of the bandes of all their ene-  
myes.

It standeth therefore euery man vppon in *A lesson fo*  
his calling, as for example the husbandoe *all sortes*  
wards his wife, the father towards his chil- *men.*  
dren, the maister towards his seruants, the  
Schoolemaister towards his Schollers, and  
so forth euery one of other callings, diligent-  
ly too endeouour in their seuerall gouerne-  
ments to reforme not onlie the things which  
are farthest out of square, but also all other  
the meanest abuses, which worke in their go-  
uernmentes any such disorder by which God  
may be displeased, & other for want of punish-  
ment, encouraged to enterprise such matters,

40
 wherby good manners and vertuous conuer-  
 sation may bee corrupted and marred. And  
 cruelly the winking at small disorders at the  
 first in anie kinde of gouernement, is the  
 cause that after by long sufferance they grow  
 into custome, breede greater inconuenience,  
 and cannot easilie but with verpe muche adoe  
 be restrayned. The disease therefore is to be  
 met withall at the very first breeding, leaste  
 when it hath continued a long season, it waxe  
 incurable. The fire is to bee put out so soone  
 as it may once appeare to smoke, leaste when  
 it burst out into a flame, it burne all, befoze  
 it can be quenched. The Water must be stop-  
 ped so soone as it beginneth to freate through  
 the banke, leaste after it once haue taken his  
 course and made away, it ouerflowe all, and  
 wooke muche harme.

Let vs therefore enerie one of vs in our  
 peculiar chardges labour to weede and roote  
 oute, not onely the greate thornes and Thi-  
 sles, but also the small Weedes, that  
 they spring not hypp and ouergrow the good  
 corne.

Let vs take away not onely the outragi-  
 ous faulces and offences, but also the small  
 blemishes and disorders that G D D maye  
 blesse

blesse vs and our families, when hee seeth vs  
carefull too remooue all stumblpng blockes,  
whereat they may fall to bee letted in his ser-  
uice, and that hee may heare our prayers and  
graunt our requestes for the refovrning of  
thinges amisse aswell in the Church as com-  
mon wealth. For howe can we looke or hope  
that the disorders, which in them both are ve-  
ry great shalbe at any time redressed, so long  
as wee neuer goe about to restrayne the abu-  
ses in our owne priuate families? nay for my  
owne parte I am fully resolved that the great  
swearing and blaspheming the name of God,  
the many whoredomes, and vsual puttinges a-  
way of our wiues vppon priuate dislikings,  
the beastly drunkennesse, and prophaning of  
the Lordes day with filthie playes and suche  
other enormities, that swarue in the common  
wealth, with very smal or scarce any punish-  
ment at all for the same, the great numbers  
of ignorant and vnable ministers, idle shep-  
herdes, dumbe dogges, and such other like  
mischiefes vncorrected in the Church are  
God his iuste plagues and scourges, for our  
not seekyng to cure as well the great as smal  
abuses and disorders in our owne priuate fa-  
milies, and manifest tokens of his wrath a-  
gaynst the small care that we haue, that those



*A necessary  
lesson for the  
Magistrate.*

Under our severall governementes may profite in godlinesse and knowledge of the Lord. For if wee our selves will not redresse the misdoemeanours within our owne walles, how shall wee looke to haue the blotches and stains in the Church and common wealth removed & doone away? And as this dutie generally concerneth all persons, so doth it specially belong vnto the Magistrate to provide, that as well in the Church as in the common wealth, not only the grosse abuses and deformities be removed; but also that in both, the small scarres and blemishes may bee taken away and reformed: the which care I earnestly pray God to settle in the hartes of all christian and godly Magistrates and rulers.

*The marvellous  
wisdom of  
Christe.*

Thirdly, we haue heere diligently to observe and marke the marueylous wisdom of Christe in performing the office intayned him by his father: namely, that first he preacheth, and afterwarde hee healeth; first hee instructeth the soule, and afterwarde cureth the body. For by this his example hee teacheth vs, that first care is to be had for the soule, & afterwarde provision to bee made for the body. This is a lesson very necessary for all men to learne & practise: for in this point there is a general fault throughout the whole worlde.

worlde. I say, that Chyriste first teaching and  
preaching in the Synagogues of the Jewes,  
& afterwards curing & healing euery diseale  
and sicknesse among the people, plainly tel-  
leth vs that wee must firste and principally,  
seek the health and welfare of our soules, and  
next and secondarily looke for the thinges ne-  
cessarie for the body, the contrary whereof is  
vniuersally practised. For geue mee but one  
man amongst a thousand that hath moze care  
that his soule by the doctrine of the worde of  
God should be fed vnto saluation, then he hath  
that his body should want any thing appertei-  
ning to the ease and pleasure of the same. May  
I woulde to God that we had halfe that care  
for the edifying of our soules, which wee haue  
for the procuring the quiet of our bodys: then  
should we grow faster forwarde in the know-  
ledge of the worde of God, and working of  
those thinges which are pleasaunt and accep-  
table in his sight, & lesse geuing of our selues  
ouer vnto the flesh, seeking to fulfill the lustes  
of the same. It is a worlde to beholde the ouer-  
thwart dealings of mē that bestow great la-  
bour & trauel about that wh is least to be labo-  
red & traauayled for, vtter contēning that thing  
which wee ought to be most carefull of, and  
regarde. Are wee not expressely commaunded  
first

Mat. 6. 33.

fyrst to seeke the kingdom of God & his righte-  
teousnesse, & then promised, that other things  
which we haue need of shalbe geuen vnto vs:  
How commeth it then to passe, that we do the  
flat contrary. So careful are wee for the ease  
of our bodies, that if our toe doo but ake a lit-  
tle wee wyl goe long iournies, and charge-  
able for remedie, as to the Bathe, or too saint  
Anne of Burston: Whereas if our soule lye  
licke with a thousand dangerous diseases, the  
least of the which not cured by the death of  
Christ, breedeth damnation. we wil not stirre  
one foote out of the doores to heare out of the  
word of God, a medicine for the same. Let vs  
learn at the last (beloued) to amend this great  
carelesnesse and ouerthwartnes, and thus for  
to profite out of this fact of Christe, fyrst prea-  
ching vnto the soule, and afterwarde healing  
the body, that wee may be taught to esteeme  
and accounte of the soule aboue and bee-  
fore the body, and therefore that wee be chief-  
ly carefull for the saluation therof, as of a Je-  
well so costly, that all the good of the whole  
worlde are not able to counteruayle or recom-  
pence the losse of the same, according as it is  
written: For what shall it profite a man  
though he shoulde win the whole worlde,  
yf hee loose his owne soule? or what shall  
a man

Mat. 16. 26.



a man geue for recompence of his soule?  
Let Magistrates also set before them in all  
theyr lawes and gouernementes this exam-  
ple Christ, that they haue a care first too pro-  
uide for the welfare of the soules of theyr sub-  
iectes, and secondly for the quiet and tranqui-  
litie of theyr bodie, which then shall be done  
when as they make lawes and constitutions,  
by whiche they may bee driven too feare the  
Lorde, and to walke in his wayes, & set down  
punishment for the dooing of the contrarie,  
and see also that it bee duely executed. For  
those policies which are directed for the bene-  
fite and behoofe of the body, for outward con-  
uersation amongst men, and for the leading  
of an outward, quiet, prosperous, and peacea-  
ble lyfe, as in them selues they are not euill,  
so when as there is more regard had of them  
then of suche ordinances, whereby the people  
may be prouoked vnto vertue, & feared from  
vice, the Lorde is not pleased with them, ney-  
ther yet doeth blesse them. Read the histories  
of all the good kinges of Iuda, and there you  
shall finde howe they were chiefly careful for  
the soules of their subiectes, some of them cau-  
sing theyr subiectes vniuersally to sweare too  
serue the Lorde according vnto his woorde,  
others enacting that whosoener shoulde bee  
founde

A Sermon preached

2. Chr. 15. 13

founde not to seeke the Lorde God of Israel  
shoulde bee slaine, others providing that all  
thinges which were abhominable unto the  
Lord should be utterly remoued: too be short  
you shall obserue in al the good kinges, that  
their first & chiefest care was that they sub-  
iectes should leade a godly and vertuous life.  
If then chiefe regarde be to be had vnto the  
soule in al our constitutions and ordinances,  
let me humbly in the feare of GOD requeste  
of al you the honorable & worshipful that are  
at this present of the honorable house of Par-  
liament, too employ your earnest labour and  
travail, that there may be some sharp punish-  
ment set downe for the restraining of such vi-  
ces, as for want of due correction haue hither-  
to reigned in great exesse and riot vnto the  
corrupting of the soule of man and great dis-  
honor of Almighty GOD, as Whoredom,  
Gluttonie, Drunkennesse, Swearing, and  
blaspheming of the name of GOD, propha-  
ning of the Lordes day with filthie playes,  
and vnlawful exercises, vnmesurable carding  
and dicing, the vicer vndoing of many a man  
with other suche like enormities. the which  
traue sharper censuring than hitherto hath  
beene vled: yf we shall hope to haue them  
restrayned, or to haue GOD too bee fauou-  
rable

rable and mercifull vnto vs : For soo long as  
 there is swearing and lping, and kyllyng and  
 stealing, and whozeing, and blood touching  
 blood (as the Prophete speaketh) and for ma-  
 ny of these very little or no punishment, let vs  
 stand in feare and tremble at the punishment  
 that he there pronounceth against this want of  
 punishmēt: Therfore (saith he) shal the lande  
 mourne, and euery one that dwelleth ther-  
 in, shall bee cut of, with the beastes of the  
 the fielde, and with the foules of heauen,  
 and also the fishes of the Sea shalbe taken  
 away. May if wee shall still let many suche  
 vices, as these escape from suche punishment  
 as GOD hath in his woorde appointed for  
 them, take heede that we moue him not too  
 pronounce against this lande, as sometimes  
 by his Prophete Ieremiah he did agaynst the  
 lande of Iury. Sall I not visite them for  
 these thinges, sayth the Lorde? Or shal not  
 my soule bee auenged on suche a nation as  
 this? Pray, praye beloued vnto the Lorde  
 with earnest and heartie prayer, that it  
 woulde please him througely too touche the  
 heartes of his godly Magistrates, that they  
 may be moued with a perfect hatred of all sin  
 and wickednesse which polluteth the soules &  
 bodies of men the temples of the holy Ghost  
 and

*Hof. 4. 2. 3.*

*Iere. 9. 5.*



## A Sermon preached

and that therefore they maye set downe se-  
uere punishment too restraine and stay them,  
so that it may appeare that they are carefull  
aswel to keepe backe al vices that may annoy  
the soule, as they are prouident to take order  
for al thinges that may tend to the safetie and  
preseruatiō of the bodie: and then shall they  
see vertue flourish and bee aduanced, and  
sinne and iniquitie grow more and more day-  
ly to ruine and decay, to **GD** his glory, the  
comfozt of the godly, and terrour of the wic-  
ked.

Fourthly (that I may at length ende the  
doctrines of this place) I am in a woorde too  
say something concerning the true meaning  
and vnderstanding of these woordes in which  
Christe is saide to haue healed al sicknesses, &  
diseases amongst the people, by which you  
haue to vnderstand, not that there was none  
sicke amongst the people but Christe healed  
hym, where as it is without doubt, that there  
were many greued, which were by Christ ne-  
uer deliuered, but the meaning is that there  
was no kinde of sicknesse of what sort soeuer,  
but that Christe cured it. Al, therefore in this  
place is to be taken for euery sicknesse, that is  
euery kinde of sicknesse, whether it were Pal-  
sie, Lepzie, blindnesse, dumbnesse, lamenesse,  
the

the Agne, falling sicknesse, beyng possessed  
with the Deuill, or any other sorte of grieve  
whatsoever. Chyiste therfore healed sicknes-  
ses and griefes of al sortes, but healed not al  
sickneses & griefes generally and vniuersal-  
ly. For otherwyle hee had left none sicke a-  
mongest the Jewes, which were a fond thing  
to saye. This All therefore, doeth not  
comprehende eueryseuerall sicknesse of all  
kindes of sicknesse, but the general kinde of e-  
uery sicknesse. I wyl speake yet moze plainer  
for y simpler sort, declaring this by exāples  
and by other places of the Scripture where  
this woorde All is taken in like sorte. Chyiste  
cured the Palley, but not euery one that was  
sicke of the Palley. Chyist healed the Leprie,  
but not euery one that was infected with the  
Leprie. Chyiste restored the blinde too theyr  
sight, but made not euery one that was blynd  
to see, and so forth of all the other sickneses  
and infirmities, he healed the kynd of sicknes  
and infirmite, but did not vniuersally cure all  
sicknesse and infirmities: for then as I sayde  
before, there shoulde haue beene none sicke or  
diseased, but that he shoulde haue beene resto-  
red to health. There are diuers such like pla-  
ces in the woorde, where this woorde All is  
not too be taken vniuersally for euery particu-  
lar

1. Tim. 2. 1.

lar of that kynde whereof he speaketh, but for  
 euery kinde of the seuerall. As where Paule  
 willeth y prayers be made for al men, that is,  
 for al kind of mē, whether they be in authority,  
 or not in authoritie, whether they be kings, or  
 else be subiects, whether they be magistrates  
 or priuate persons, as he him selfe expoundeth  
 himselfe in the same place: not meaning that  
 wee shoulde without exception pray for all  
 persons of the whole worlde: For as muche  
 as Iohn sayth there is a sinne for whiche wee  
 ought not too praye, and some then there bee  
 that commit that sin, so that vniuersally with-  
 out exception we may not include all the per-  
 sons of the worlde in our prayer: agayne, in  
 the same Chapter, God wyll haue all men  
 saued, Who is so mad as heere too take All  
 for euery particular person of the worlde,  
 when as the Scripture teacheth that all shall  
 bee saued, but rather for euery kinde of man,  
 whether bee Iewe or Grecian, man or  
 woman, bond or free, Magistrate or priuate  
 person, whether bee guiltie of one sinne or  
 of many. But concerning this place in hand  
 of all sicknesses, and all diseases healed by  
 Christe, if there bee any that lyke not this in-  
 terpretation before alledged, let them expound  
 it thus, the which also some learned men doo.

He.

2. Tim. 2. 4.



He healed al diseases, that is, of althē which were brought vnto him, there was none vnto him incurable. And thus againe you see howe great a strenghtening to our faith, this place doeth geue too embolden vs in our sicknesses to runne vnto Christe, whom heere we reade to haue healed al manner of diseases that were brought vnto him, For hee is God vnchangeable, & therefore hath still remaining in him the like louing affection towards the miseries of mankind, the whiche hee had being here vpon earth. Amongest the papists, yf at any time they reade of any one miracle doone by any good man to the benefite of another, albeit it were not wrought by his owne power, but by the power of Christe, yet they thinke it by & by, (although without al warrant of the worde, nay, flat against the word) a sufficient reason to perswade the simple people for euer afterwarde to pray vnto the same partie when hee is dead. And w<sup>h</sup> by then should not we beloved hearing of so many incurable diseases holpen by Christ, & that by his owne power, learne stedfastly vpon him to ground our faith, that whatsoeuer we doe aske in his name according to his wil our prayers shalbe graunted. This assurance of faith graunte vs we pray thee (O God) for thy Christes sake.

A Sermon preached

That which might more largely be spoke  
of Christe his miraculous healing of euery  
liknes & euery disease amōg the people, being  
cōtrary vnto mine expectation very much pre-  
uēted by time, I am forced to omit very many  
profitable lessons & instructions, & wil there-  
fore cōtent my self onely with the noting vnto  
you of two points, and the same also as brief-  
ly as conueniently I may. Fyrst therefore  
Christe curyng and healing not onely the  
great and greuous sicknesses which did be-  
ry much molest and trouble the body, but also  
the little and small griefes and diseases that  
did worke but some smal disorder and distem-  
perature in the same, is set forth for an exam-  
ple generally too all men, but principally too  
teach Magistrates in the gouernment of their  
kingdomes and common weales too haue the  
lyke care for helping and remedying not on-  
ly of the graunde sicknesses in theyr realmes  
and Dominions, but also the smal diseases  
and infirmities. My meaning is not they  
shold miraculously cure the diseases of the bo-  
dy, for that they cannot do: but that they shold  
with due correction and necessary reformation  
agreeable to the worde of God, correct and  
reforme as wel the great as smal abuses both  
in the Church and common wealth, whiche  
they

they may doo, and God earnestly looketh that they should do; and let vs almost hartily pray that they wyl doe; For both the common welth and also the Church are very greivously sicke, & dangerously diseased, and there are in the eyes of both estates great beames and also smal moles as you haue very lately herd that iustly craue to be pulled out in time, and that the rather for that they are of very longe continuance, & therfore to let alone wilbe far the more dangerous. Particularly to recite them is both superfluous, and needelesse, neyther will the time permit and suffer it. They are so many and so manifeste that almoste a blynde man may see and discerne them. The way to haue them redressed is to let our godly Iosias soberly, discretly, and wisely bee aduertised of them, which thing yf Helkiah the Prieste and Shaphan the Chaunceller, that is the learned Fathers of the Church, and the godly Counsellours in the common Wealthe out of the booke of the Lorde woulde vouchsafe to do (for that only in this case must teach what is expedient) those deformities & sinnes which for want of reformation according to the woorde are waxen so rancke, and doo so faste dayly increase both in the common wealthe, & also in the Church to the top of the



wicked & sorrow of the godly, would soon I  
 doubt not be remooued. Wherefore I moste  
 humbly in the feare and reuerence of the lord,  
 beseech and pray all the honourable and all o-  
 thers, the reuerend and godly Fathers of the  
 Church, lyke Helkiah, and Shaphan (as it is  
 in the seconde of the kinges) to ioyne together  
 in a godly conference about this matter, that  
 setting aside all feare, saving the feare of  
 God his wrath for the omitting any longer of  
 this necessarie duetie, they will with the most  
 noble Courtier Nehemias humble them  
 selues, sytte before the Lorde in prayer and  
 fasting, and then in a godly wisdom and  
 discretion, lay open vnto our most noble and  
 vertuous Princes the defaultes of the Citie,  
 and house of the Lord; & then I doubt not but  
 by the good experience that wee haue alrea-  
 dy of her graces willingnes in mainteyning  
 the Gospel shee will with zealous Iosias bee  
 so forwarde in adding such thinges as are too  
 be added, and in remoouing the abuses that  
 are to be remoued, that to the great glory and  
 praise of GOD, and singular reioysing of as  
 many as unfeignedly feare him, it shall bee  
 saide of her, as the Scripture reporteth of  
 good Iosias: Like vnto him there was no  
 king before him, that turned to the Lorde  
 with

with al his hart, & with al his soule, & at his might, according to all the lawe of Moyses, neyther after him rose there any lyke him: which let vs al be lifted vp harts & voices vnfeignedly pray to the Lord y it may be.

We haue heard before how that Chyulte first preaching and teaching, and then next curing and healing, is set forth for an example vnto vs to teach vs, that our chiefe care must bee for the instruction of the soule, and then next prouision to be made for the body. It is therefore the parte and duetie of every one in his seuerall calling to labour, that first concerning him selfe he seek to grow in knowledge and vnderstanding of the worde of the Lord, wherewith his soule may bee instructed vnto saluation, and then that hee may teach others vnder his gouernemente truely too feare the Lord. This private instructing if it were thoroughly practised, it is a thing almost incredible howe much good it woulde doe, what a neckbroke it woulde bee vnto a great many of vices, whereunto youth are prone, and what a great delight it woulde kinde to bee exercised in the worde of the Lord. But because Parentes and Maisters of Families in this point are negligent, making the last and least regard of the soules & mindes of their sonnes

*Private instructing of  
our familie*

and seruantes, whereof they ought too haue  
 the first and the greatest care: hereof cometh  
 it to passe that there reigneth euery where so  
 manyfold lewdnesse and wickednesse in chil-  
 dren and seruantes. God iustly reuenging in  
 this manner the contempt of his precepts, &  
 leauing vndoone theyr duetie. Lette them  
 therefore in time amend this great faulte, let  
 them not bee like vnto the Horse and Asse,  
 which haue no vnderstanding, neither yet like  
 them which are weyned from the milke, and  
 drawen from the breasts (as the Prophet spea-  
 keth) vnto whom for theyr dulnes to conceiue  
 the worde of the Lorde, must be precept vpon  
 precept, precept vpon precept, line vnto line,  
 line vnto line, there a little, and there a little:  
 But for as muche as the Lorde hath com-  
 manded euery one of vs that his word should  
 dwell plentifully amongst vs, as wel for our  
 owne knowledge as for the teaching of suche  
 as belong vnto vs, let euery one of vs applye  
 this example of Christe, first instructing the  
 soules, and afterwards healyng the bodies  
 vnto our benefite, labouring by diligent  
 reading of the woordes to be able to performe  
 those dueties of instructing our Families,  
 which God doeth most earnestly looke for at  
 our handes, and for the omitting whereof, ig-  
 norance



noyance that not excuse vs, seing it is flatly set  
downe vnto vs in his most holy lawe the rule  
of our liues. And let vs not only be careful to  
propound that vnto those of our charge wher-  
by their soules may be edified, but also heede-  
fully keep them from al such vaine & vngodly  
readings wherby their hearts and minds are  
corrupted and poysoned. In this behalfe there  
is a general fault almost in al householdes that  
suffer their children with the reste of their fa-  
milie too spend their time in reading of filthie  
bookes which enstraungeth their mindes and  
withdroweth their willes and affections from  
meditating and studying the law of the lord,  
wherin ought to be their whole delite. It con-  
cerneth therfore the duetie of the Magistrate  
to haue a vigilant and watchful eye against al  
vaine and vnprofitable bookes, that the both  
bying & selling of them be bitterly vpon great  
penaltie forbidden, & then doubtles wil there  
be vniuersally more tyme spent in the exercise  
of holy scripture and word of God. And heere  
for the discharge of myne owne conscience, &  
for the behoofe & benefit of the church of God  
in time to come, I am grievously but yet iust-  
lie to cōplain against many of the mē of mine  
owne coate and profession (that is too saye)  
Schoolemaisters. For whereas this facte of

*Against the  
reading of  
vain bookes*

*Against su  
Schoolema-  
sters as rea-  
d filthie book  
to their schu-  
lers.*

XL  
 Christ ought to direct vs, principally to teach  
 such things as may further the soules of our  
 schollers vnto godlines and vertue, we for the  
 most part do not only not read vnto them such  
 Authoys whereby their minds may be instru-  
 cted vnto Christian vnderstanding, but doo set  
 forth vnto them such filthy mysters as may  
 lead them headlong vnto al kind of vile lew-  
 nes, insomuch that if (beloued) as many of  
 you as vnfeinedly do feare God, did throug-  
 hly vnderstande what horrible beastly Authoys  
 are taught in some schooles, you had I think,  
 rather see your children murdered and slaine  
 before your eyes, then that vnweeing and vn-  
 weening vnto you, their tender minds shoulde  
 be noussled by and infected with such lothsome  
 filth & deadly popson, that by meanes thereof,  
 if God in great mercy preuent them not with  
 his grace, they shal snacke and taste therof al  
 their life after to their eternal and euertasting  
 perdition & destruction. For a wicked thing  
 once learned in youth, is very hardely rooted  
 out in age. And such moste shamefull filthines  
 is there in many, and the same the chief of our  
 schole bookes, that in things most secret both  
 in mā and woman, no bawd, no ruffian, no not  
 hel it selfe can posibly spew out more detesta-  
 ble and lothsome filthe.

And

And albeit I confesse that there is in some teachers such a hatred of filchines, that they ouerpasse such most foule places in the authors: yet who is so ignozant, that hee knoweth not that the nature of man is to strue most vnto that which it is most forbidden: & that boyes are most desirous too vnderstande that place which they shal perceiue their master to haue ouerslipped, herein resembling not vnfitly the nature of swine, which delite rather too wallow in the stincking mire, thē to ly in the sweet & pleasant grasse: Wherefore if the Apostle haue willed that al our talk be vnto edifying, and that whatsoeuer we do, the same we do to the glory of God: if the holy Ghost the Authoz of al truch & wisdom haue assured vs, that euil words do corrupt good māners, let Tibullus, Catullus, Propertius, Gallus, Martialis, a greate parte of Ouid, with the most horrible beastlines of Priapus ioyned too the end of e- uery Virgil, together withal other filthy Poets & comedies, be sent again to Rome frō whēce they firste came: may rather your most honora- ble and Godly Magistrates with speede take order, that they may be vnto forbidden, & that other godly, learned, & eloquent mysters both in verse & prose wherewith the lord abundantly hath blessed these our dayes and tymes, may



may be taught and read in their roomes and places. For what an oversight is this, when as we haue plentifull increase of such authors, out of which together with the purenes of the young, schollers may be instructed in godlines and Christian religion, omitting and letting go these, they teach such as by reading where of, for a little finenes of the young their schollers must withall drinke vp whole riuers of most vile & stinking water. Those teachers which of conscience seeke to refoyme these notorious abuses (as al good teachers ought too do) heare for their labour at the bandes of the scorneful, Puritan, Precisian, singular in his owne conceit, and what not? It is therfore to be wished that the godly Magistrate wil diligently consider of this necessarie point, and as they regard the glory of God, the profit of his Church the benefit of thousands of moste toward youtnes, the hope of this land in tyme to come, so that they consule vppon a speedie redres of this greate euil and dangerous infection, the which God graunt they diligently may doo.

A lesson for  
a good Mi-  
nisters.

Ministers whose office standeth wholly in instructing the soule, if they wil be diligent & true folowers of their maister, must omit nothing, as time, place, & occasion serueth, that  
may

may make for the furtherance and edifying of  
their hearers soules and consciences, nay they  
must euen of wicked Bileam learne this one  
lesson, that if Balac wold giue them his house  
ful of siluer and gold, they may not go beyond  
the woorde of the Lord, neither yet tel Achab  
that he may go to Ramoth Gilead, albeit  
four hundred false Prophets haue so flatter-  
ed him before, and that the messenger sent for  
Micaiah say vnto him: behold, the words  
of al the Prophets declare good vnto the  
King with one consent, & therefore I pray  
thee let thy word be lyke one of theirs, and  
speake thou good. Al this I say notwithstanding,  
Michaiah must answer: As the Lorde  
liueth, whatsoeuer my God saith, that wil I  
speake, albeit that Zidkiah lend him a blowe  
on the eare for his labour, that is to say (least  
some hunter after sillables and hauker for  
words thinking I speaking mysteries, might  
mistake mee) all preachers that are indeede  
good preachers must boldly rebuke sinne in  
what persons soeuer or what countenance, be  
they Magistrates or people, and not suffer the-  
selues to be perswaded ether for loue, feare, ha-  
tered or hope of reward to conceale any thing  
of the message of the Lord, much lesse to flat-  
ter or to speake pleasing words, which is in  
deede

A Sermon preached

40  
deed a meere vanitie, the which the Lorde so greatly abhorreth, that in flat and playne woozds he wittnesseth by his Prophet, that it was the cause of the banishment and captiuitie of his people. Thy Prophets (saith hee) haue looked out vaine and foolish thinges for thee, & they haue not discovered thyne iniquitie, to turne away thy captiuitie, but haue looked out for the false prophetes, and causes of banishment. If then (good people) we wil haue the Lorde turne from vs captiuitie, banishment, persecution, false religion, hunger, swoorde, plague, pestilence, and such lyke, pray for vs your Prophets, that we preach not vnto you foolish and vaine thinges, nor the aduancement of our own names: but that we may flatly discover vnto you your iniquities, that you may repent and bee sorry for them, and turne away from you his heauie wrath and hote anger.

Wea Kings, Princes, Magistrates & men in great rule and authoritie, if they be chiefly carefull for the heale of their soules, if beeing men, they doo fal, as in deed they may fal by reason of the weaknes of man and frailenes of the flesh, they must bee content patiently too beare of their faultes, and with godly David answere vnto Nathan shewing them of their offences:



offences: I haue sinned. And then shall they  
 also heare: The Lorde hath put away thy sinne, thou shalt not dye: or with the good  
 king Hezekiah to the Prophet Isaiah rebu- *2. Sam. 12. 13.*  
 king him for wearing the treasures of the  
 house of the Lorde too the Embassadors of  
 Merodach Baladam King of Babel: The  
 worde of the Lorde is good which thou  
 hast spoken, yet let there be peace & trueth  
 in my dayes. And bee it far from any Prince  
 or potentate with Zedekia to refuse the whole  
 counsel of Ieremie; or with Achab too say *I. rem. 38. 39.*  
 of Michaiah: There is yet one mā by whom  
 we may aske counsell of the Lord. but I hate *2. Chro. 18. 7*  
 him, for he doth not prophesie good vnto  
 me but alwaies euil. But aboue all things let  
 the take heede that they hurte not the Lordes  
 anointed, nor doo his Prophets any harme.  
 Iudges and Lawyers as they doo or shoulde  
 principally tender the welfare of their soules,  
 so let them heedfully beware that they iustly  
 ruine not into the reprehension of the Psal-  
 miste, that their throne bee not the throne *Psa. 84. 20. 21*  
 of iniquitie, whiche forgeth wronge for a  
 lawe: that they gather them not together  
 against the soule of the righteous, and  
 condemne the innocent bloode. And in  
 a woorde too make an ende (for I haue helde  
 you

A Sermon preached

40  
you ouerlong, in which respect I humbly craue  
your fauour and pardon) let all & euery of vs,  
Prince and Prophet, high and low, rich and  
poore, bond and free, wedded and single, mai-  
ster and seruant, if with Christ we make the  
first & greatest accountes & reckoning of the  
soule, let vs al (I say) firste seeke the King-  
dom of heauen & the righteousnes therof,  
and al other thinges needful for the vles of  
the body, wil God minister vntoo vs as hee  
hath promised for his Christ his sake, too  
whome with the father & the holy Ghoſte  
three persons distinct and seuered in one e-  
uerlasting and eternal Maiestie, be al praise,  
honour and dominion both nowe and for  
euer. Amen.

Mat. 5.33.

*To God alone be only praise  
and glory.*

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George Bishop.*

A very godly and learned  
Treatise, of the Exer-  
cise of Fastyng, described out of  
the word of God: Very neces-  
sary to bee applyed vnto our  
Churches in England in  
these perillous dayes.

Ioel . 2. 12. Vers.

*Turne you vnto me (sayth the Lord)  
with all your hartes, with Fastyng,  
weepyng, and mourning. &c.*

\*Perused and allowed.

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